

United States among the colored people.

2. It purports to be of an original character of colored men and women, whom with all the disadvantages under which we have had to labor, think we have a liberal share of taste and literary minds.

3. It improves the minds of our people, as well as it encourages those of the white people, who are subscribers and well wishers to the colored people, and who know that education among any society of people, make them fit for society, better neighbors in any community, wherever God permits their lot to be.

Now, dear patrons, I hope all who read this appeal, will not fail to send us up their subscription for another year, that I may have the pleasure of enrolling your names upon the record book, and permit me to say that you will never spend a dollar in a better way, than for the religious Repository of the African M. E. Church. It will not only encourage our talent, but God, who is the giver of all things, will reward you, dear reader, for so doing. Therefore, in conclusion, we say to all, send up—up—your dollar, and you shall gain two fold more.

NOTICE.

All communications for the Repository must be sent to Rev. ELISHA WEAVER, so there need not be but one postage on them.

Industry and perseverance will insure success.

OBITUARIES.

Drowned, off the steamer Fall City, on her upward trip from New Orleans to St. Louis, July 27th, 1858. Bro. Dangerfield Brent, of New Albany, Ind., in the 41st year of his age. He leaves behind a wife and two children to mourn their loss. He was a steward in the A. M. E. Church for many years, as well as trustee, and was beloved by all. Their loss is his infinite gain.

W. I. G.

New Albany, Nov. 1858.

Died, of consumption, at her residence in Upper Alton, Illinois, sister Martha A. Wilkenson. She bore testimony to the love of God to the very last. She was the daughter-in-law of Rev. Emanuel Wilkenson. She has paid the debt that all have to pay.

J. M. W.

NOTICE.

CHANCE FOR A GOOD EDUCATION, IN INDIANAPOLIS, IND.

Those of our people desiring to send their children to a good school, throughout this State and anywhere else, can send to the Rev. E. Weaver, pastor of the A. M. E. Church, of Indianapolis, Ind. Boarding can be had on fair terms. The following branches are taught: Spelling, Reading, Writing, Arithmetic, Grammar, Geography, History, Anatomy, Physiology, and Hygiene, &c.

P. S.—There is also a good Assistant Teacher in this school.

Address, REV. E. WEAVER.

REPOSITORY OF Religion and Literature.

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RELIGION.

GOD.

BY BISHOP PAYNE.

O thou great and glorious being! What art thou? who can comprehend thee? and who of earth can see thee? A voice from eternity answers, saying, God is love. But what is love? Is it that earthly passion which nestles in human hearts, that to-day is, and to-morrow is not? That sickly sentiment which fills the bosoms of novel writers and novel readers? Or that sweet mysterious feeling which makes a woman leave her mother and her father, and cleave unto her husband? Surely not. This would be reducing thee to a thing, a mere sentiment. 'Tis substituting the fire fly for the

blazing sun—a drop of water for the boundless ocean. A man may feel the wind but he cannot tell whence it cometh, nor whither it goeth. So also the christian feels thee. O, divine love! The christian feels thee in his rejoicing heart, and yet he can not tell what is this love, only by echoing the voice from eternity—God is love! And who can comprehend thee? Can mortal man? When this earth can swallow up the universe, then shall finite man be able to comprehend the infinite God. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? He is higher than heaven—what canst thou do? Deeper than hell—what canst thou know?

Nevertheless, God has condescended to so adapt the intellect of man to the universe, and the universe to his intellect, that by the proper use of the former, and the contemplation of the latter, he may know as much of the Almighty as it is possible to know. The architect is known by his designs, and the skill with which he executes them; the spirit of inspiration saith, even a child is known by his doings, and hence it is also written, that the heavens declare the glory of God, and the firmament showeth his handiwork. And again the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and God-head.

My sweet sister, do you see that little flower which grows by the way-side? Pluck it now, place it beneath this pocket microscope. See its expanding petals. That small aperture through which the internal organs were penetrating as fine as the points of cambric needles, are now magnified to the thickness of the gold ring that adorns your delicate finger. Look at the numerous little insects running to and fro, in all the delight of a conscious existence. Their drink is the dew-drop—their food the nectar. There they live, doing the will of their Creator; there they die as soon as that will is accomplished. To them, that little flower is what the globe is to men, their stage of action, their world of probation.

Say, my sister, do you not discern in that flower, the power, wisdom, and

goodness of God? And know you not there are more than ten thousand times such flowers as this, which, at the same time that they beautify the hills and valleys of the green earth, also constitute the abodes of myriads of living creatures?

And thou, my dear brother, come, take this telescope, look through the lens to yonder sky, where glitter the countless stars. Each of them is a sun, round which are revolving innumerable planets. Mark the regularity of their motions—their magnitude—their velocity; compared with which, the flight of a swallow is like the motion of a snail.

A thousand times larger than the earth, their revolutions are made with the gracefulness and ease of a humming bird. Boundless as are these orbs, still more innumerable are the living creatures that inhabit them, and endowed with powers which render them able to know, love, and serve the God who made them. Each sun, each planet, each living being, was called into existence by his simple fiat. For he spake, and it was done. He commanded and they were created. Now, when with an angel's sight, you have taken an angel's flight to the most distant star of the most distant constellation glittering upon the azure face of night you have just entered upon the threshold of a universe whose height is a fathomless depth, and whose depth an immeasurable height, whose length and whose breadth is teeming with an abyss of worlds!

See you not, my brother, oh! see

you not in all this the wisdom and the power of our God! And are you not prepared to join with Barbourd, and say,

With radiant finger contemplation points
To yon blue concave swelled by breath divine,
Where one by one, the living eyes of heaven
Awake quick kindling o'er the face of ether,
One boundless blaze, ten thousand trembling fires,
And dancing lusters where the unsteady eye
Restless and dazzled, wanders unconfined,
O'er all this field of glories; spacious field
And worthy of the Master! he whose hand
With hieroglyphics older than the Nile
Inscribed the mystic tablet hung on high
To public gaze, and said, adore O man,
The finger of thy God. From what pure wells
Of milky light, what soft o'erflowing urn,
Are all these lamps, so filled these friendly
lamps,

Forever streaming o'er the azure deep,
To point our path and light us to our home.
How soft they slide along their luoid spheres;
And silent as the foot of time, fulfil
Their destined courses. Nature's self is hushed,
And but a scattered leaf which rustles through
The thick foliage. Not a sound is heard
To break the midnight air, tho' the raised ear,
Intensely listening drinks in every breath.
How deep the silence, yet how loved the praise;
But are they silent—all? or is there not
A tongue in every star that talks with man,
And woos him to be wise? nor woos in vain;
This dead of midnight is the noon of thought—
And wisdom mounts her zenith with the stars
At this still hour—the self collected soul
Turns inward, and beholds a stranger there
Of high descent, and more than mortal rank
An embryo God; a spark of fire divine,
Which must burn on for ages when the sun
(Fair transitory creature of a day!)
Has closed his golden eyes, and wrapt in shades,
Forget his wonted journey through the east.

We maintain the position that in a universe whose proportions are as just as they are stupendous; whose forms are as beautiful as they are varied; whose parts and whose movements harmonize with mathematical

precision—there is the utterance of an infallible voice, declaring that God is infinite in wisdom, omnipotent in power, and unbounded in goodness. And yet there is another and still higher manifestation which God has given of himself. It is found in the code of moral laws, enacted for the government of moral agents, the fundamental principle of which is this: Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. It is as ample as it is just, and as holy as it is ample, securing all the ends of the most perfect government, both as regards the majesty of the legislator and the happiness of his subjects.

Gabriel, at the right hand of the Eternal, and the meanest slave of Virginia, are placed alike under its glorious and fearful sanctions. So the physical forms of the universe demonstrate the natural attributes of the Most High, so do the moral laws demonstrate the moral perfections of his being.

The trembling that seizes the soul of a man when he is in the act of sinning, and the horrible remorse which follows, reveal the tremendous power of these laws over moral agents. While the deep sweet peace and bounding joy that rushes into the heart when obedience is given to their dictates, demonstrate their adaptedness to secure the happiness of every intelligent and sentient creature.

The heart of the legislator is always seen in the laws he enacts; if he be just, his laws will be just and

equitable; if he be a tyrant, his laws will be unjust and tyrannical. So, also, the just and holy laws we have just been contemplating, demonstrate the character of the heart of that God whom we love and obey.

But can mortal man behold him? The eagle veils his eyes before he can gaze upon the unclouded sun. Who then can gaze upon the visage of that God whose shadow illumines the sun, and who covers himself with light, as with a garment? Nevertheless the pure in heart shall see God. They shall see him in all his works of nature, providence, and grace. They see him alike in the minute insect, and the huge elephant; in the sagacious mocking bird and the stupid ostrich. They see him sprinkling the earth with flowers, and gilding the firmament with stars! They see him walking with Shadrack, Meshack, and Abednego, in the fiery furnace, and sitting with Daniel in the lion's den. They see him while a babe in the manger, and a man quelling the raging sea amid the howling storm! They see him amid the lightnings and thunders of Sinia, and amid the tears, the groans, and blood of calvary!

BIOGRAPHICAL SKETCH.

REV. HENRY C. TURNER.

BY A. W. WAYMAN.

He was born and raised in the State of Delaware. At an early age he was impressed with the great importance of religion. He made a vow that when he should arrive at a more mature age he would give his

heart to God. The day arrived when he was to fulfill his promise. While plowing in the field on a beautiful day he sought and found the Lord. The church soon began to look upon him with delight, believing that he possessed great promise. One night he had a vision, and a voice was heard, saying, go ye and preach the gospel. He had heard Rev. J. M. Corr preach, and had formed such an exalted opinion of him as a pulpit orator, that he concluded a man must have some acquired ability to be an accredited preacher. Therefore he concluded to fly into another part of the country in order to escape the responsibility. On a beautiful morning young Henry was seen leaving his home with his little budget upon his shoulder. He traveled all that day on foot. About the going down of the sun, he came in sight of Wilmington, the largest city in that State. After entering, he soon found the house of a friend where he spent the night. He was invited to tea; he took his chair and sat down, and after drinking a good cup of tea, such as the blue hen chicken State is famous for, he attempted to raise from his chair, but he found it almost impossible, being so very stiff from walking so far that day. He walked out next morning to look at the city. Many strange things engaged his attention. Here for the first time his attention was directed to the perusal of books. Here the first seed was sown, which in after days so distinguished him as a preacher.

After spending some time in Wilmington, he was again impressed that it was his duty to preach the gospel. He soon left Wilmington, and went to reside in New Jersey. There he married and settled;—his wife soon died, and he was left with one little daughter.

Rev. N. C. W. Cannon was then traveling the Salem Circuit. He was in want of some one to assist him on that extensive field of labor, so he made choice of Henry C. Turner. In the spring of 1836, he was admitted on trial in the Philadelphia Conference. The first time that he ever attracted the attention of the brethren, was when the General Conference was in session in Philadelphia, 1836. He was appointed to follow a certain brother one night who preached. His exhortation was so much in place that it was admired by all.

He was appointed in 1836 to Lewistown Circuit, Pa., as the colleague of Rev. John Cornish. Great was the success of this young itinerant preacher this year. Being now a member of the Baltimore Conference, he was compelled for the first time to visit the monumental city. He passed a satisfactory examination, and was ordained as deacon by Bishop Brown, and returned again to Lewistown Circuit with Rev. John Cornish. This was the saddest year in the history of his life. The clouds soon past, and his sky again become clear. He was transferred back to the Philadelphia Conference, and appointed to the Salem Circuit, where he first commenced his itinerant life.

WHY THE GOSPEL SHOULD BE PREACHED TO THE HEATHEN.

(CONCLUDED.)

BY WM. H. HUNTER.

In speaking of the glorious effects of the preaching of the gospel, I will take the word of God for the man of my counsel; the prophet Isaiah in the 4th chapter and at the 5th verse, says: "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." And the apostle Paul seemed to be impressed with the same idea. For when speaking to the Ephesians, he says: "That the gentiles should be fellow heirs, and of the same body, and partakers of his promises in Christ by the gospel." Again the same apostle in speaking to another people, says: "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, for whosoever shall call upon the name of the Lord shall be saved." But how then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? For faith cometh by hearing, and hearing by the word of God. Therefore, it is necessary that the gospel should be preached to the heathen in order that they should hear of Christ, in whom it is necessary for them to believe, in order to gain the inheritance which is

eternal. "For through him we both have access by one spirit unto the father." "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." Then there is abundant proof that the scripture teaches the great necessity of the gospel being preached to all nations, and hence to the heathen of every land, that they may hear of, and believe in the atonement which Christ has made for them; for God is no respecter of persons. Again it has been prophesied that the heathen shall be given for his (Christ's) inheritance, and the uttermost parts of the earth for his possession. Again: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Again, the extensive invitation is given. "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." As there is no other name given among men, by which we can be saved, the question is answered. This gospel of the kingdom should be preached; it is obligatory by the command of Christ to his disciples before he left them, and it is equally binding on us, because he has left on record what he requires of us. Yes, the gospel should be preached to the heathen, that they may become citizens of the household of God, and of the commonwealth of Israel, and have a knowledge

of the pardon purchased by Jesus Christ, the Son of God, for them. The gospel when preached to them as they can be brought to comprehend it, will be the most powerful instrument that can be employed to civilize them. And for proof of this, let the south sea Islanders testify; let the elevation to social enjoyment of even Hottentots, Greenlanders, and many others, speak and witness. That by the gospel the wilderness and the solitary place can be made glad, and the desert rejoice as the rose; yes, it shall blossom abundantly, and rejoice even with joy and singing.

Then, dear reader, the last point to which I will call your attention is, that the gospel is to be the means of the world's conversion. For in the 31st chapter of the prophecy of Jeremiah, 33d and 34th verses, the Lord speaketh and saith, "After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more, every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord." What then is to be the instrument employed to bring about the glorious period here predicted? I answer, the gospel, the name of Jesus, proclaimed by the faithful heralds of free grace. For the religion of Jesus Christ consists of knowledge in the mind, love in the heart, and obedience in the life to the commands of God; all of which we

AN ESSAY UPON THE MODE OF GOD'S EXISTENCE.

BY T. STOTTER,
While a Student in Knox College.

are taught in the gospel. Yes, it breaks down superstition, it civilizes the savage, and subdues the heart of man, though a moral wilderness, a solitary place, a desert, disunited from God, condemned; the law, says death, there is no way for our escape. Justice says pay the debt: we cannot. We are insolvent; the law demands our execution for payment. But by the gospel, we discover our surety. Jesus Christ, the Son of God, who shall have dominion from sea to sea, and from the river unto the ends of the earth? Then, as ministers of the gospel, let us go forth to the discharge of our duty. Let us publish the truth as it is in Christ, but as we go, we are to salute no man by the way, because the King's business requireth haste. When a dark world is to be enlightened, when the dead in trespasses and sin are to hear the gospel of the Son of God, which is calculated to give life to the dead, sight to the blind, unstop the ears of the deaf, and cause the dumb to speak the praises of God, they should say, let the dead bury their dead, for the field is the world. The harvest is truly great, but the laborers are few. But strive on, wait not for an increase of laborers, but let us move forward, trusting in God. Not by power, nor by might, but by my spirit, saith the Almighty. Oh, great mountain, thou shalt become a plain.

In Boston, a little boy, but eleven years old, was arraigned as a common drunkard. He was sent to the House for Juvenile Offenders.

God exists in the persons of three in one, which persons in union, form the adorable Trionis, or the Eternal God-head. All who believe the Bible, admit the existence of a God one in person, but there are some who seem much perplexed, when a God three in person is introduced. How is it, that there are three persons contained in the Godhead, which are equal in power, in glory, and eternity, is what seems mysterious to them, as well as wonderful. So in the first place, I will undertake to prove that there are three distinct persons in the Eternal God-head, which great truth I will endeavor to demonstrate, by quotations from the Bible. "There are three that bear record in heaven; the father, the word, and the Holy Ghost." John 5: 7. Again: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." John 28: 19. We see in this quotation, that our Lord enjoins it upon us, to be baptized equally in the name of the Father, Son, and Holy Ghost. So, if one of these belong to the God-head, then of course they all do, which are three. We see throughout the scriptures that divine personality. Agency and perfections are ascribed equally to the Son, and Holy Ghost with the Father. Then, if the Father be a person in the God-head, (which no one pretends to doubt,) then the

Son is one, and if the Son be one, then the Holy Ghost is one. Seeing that they are all equal in power, glory, and eternity, which make out the number of persons in the God-head, for which we contend. The sacred oracles most assuredly teach us that the great God is triune in some inexplicable manner, for he is spoken of as one in some places, and in other places as more than one. For instance: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." 2d Cor. 13: 14. I think these passages of scripture are sufficient to establish the fact clearly, that there are three separate and distinct persons in the God-head, that is to say, separate and distinct as far as personality is concerned. I would in the second place demonstrate that these three are one. The apostles were ordered by our Lord to disciple and baptize. *Ice to onoma*, into the name (not names) of the Father, and the Son, and the Holy Ghost.

This has been considered in all ages of the christian church a most decided proof of the doctrine of the trinity, which implies not only the proper personality and deity of the Father, but also, those of the Son, and of the Holy Ghost.

Our Lord himself very clearly shows the position that I have taken to be correct. "I and my father are one." John 10: 13. But the passage first cited should set this matter forever at rest. There are three that bear record in heaven, the

Father, the Word, and the Holy Ghost; and these three are one.

There are a great many who disbelieve the doctrine of the trinity, because they cannot comprehend the mode of union between the three persons of which the God-head consists.

Now, the modes in which any being subsists, according to its distinct nature and known properties, is a secret to the most learned naturalist. So if the most common of God's works, with which we are most conversant, are incomprehensible, why should men think that the *modus existendi* of the infinite Creator could be brought down to a level with the capacities of finite beings.

SHELLEY'S LIBRARY.—Shelley's library was a very limited one. He used to say that a good library consisted not of many books, but a few chosen ones; and, being asked what he considered such, he said, "I'll give you my list—catalogue it can't be called: the Greek Plays, Plato, Lord Bacon's Works, Shakspeare, the old Dramatists, Milton, Goethe, Schiller, Dante, Petrarch, and Boccaccio, Machiavelli and Guicciardini—not forgetting Calderon; and last, yet first, the Bible." It is not meant that this was all his collection. He had read few English works of the day; scarcely a novel except Walter Scott's, for whose genius he had a sovereign respect; Anastais, by which he thought Lord Byron profited in his Don Juan; and the Promissi Sposi. In speaking of Hope and Manzoni, he said, "that one good novel was enough for any man to write, and he thought both judicious in not risking their fame by a second attempt."

LITERATURE.

THE BOOK OF RECORD.

BY MISS L. A. JEFFERSON.

Every portion of this vast globe has written upon it the history of the past, and we need only be familiar with its language, to be interested and entertained with the facts revealed. Like nations, it has its individual as well as its universal history. Its greatest admirers are those most closely connected with the scenes thus presented. Were it not for this inexhaustible book of nature, in which are written the rise and fall of nations, the onward march of knowledge and progress, we would cease to look so admiringly upon what seems to us now so beautiful. This book is open to all, the rich and the poor, the ignorant and the learned; for each it possesses an interesting chapter, one in which he delights to read. The more we are acquainted with its language, the more are we pleased in contemplating it.

Rome, with her seven hills and ruined towers, attracts scores of visitors, not by her natural beauty, but by her history; were they unacquainted with this, her temples reared by brave men in honor of an imaginary God to whom they have ignorantly attributed their victories, her "sacred way," down which had so often passed "triumphal procession," her forum, the scene of so much

excitement, and her numerous works of art, would be to their minds dull pictures that lacked coloring. It would fill them with no emotions to stand upon the rostrum, from which had so often been heard the eloquence of Cicero, or enter the Senate, which had witnessed the death of Caesar, and the earnest pleadings of Adherbal, or visit the sacred mount, on which the despised plebeians had twice taken refuge; knowing these facts, they never tire in gazing upon these movements of the past, for they are clothed in a different light.

Could we stand upon the shores of Jordan, or the banks of the Red Sea, we would not fail to be interested; there would immediately rise before our minds, that large concourse of anxious people who once lined their banks; these fearfully waiting the division of waters, those witnessing the wonderful baptism of the Redeemer, or could we clime Mount Calvary and view the spot where, when the sun refused longer to look upon his sufferings, and the earth trembled in sympathy. Our Saviour uttered these memorable words: "It is finished." All these different subjects would be brought vividly to our minds by these places. Every country has its place of note. England has its Westminster, America her Mount Vernon, and Bunker Hill, of

which every American is justly proud.

Aside from the interest thus attached to places of historic note, there are humbler spots which, though unknown in the world's great history, are nevertheless dear to us; they bring fresh to our minds the scenes of our childhood. Not happier was Lafayette when he visited the shores of America, and was met by millions of warm hearts, glad to bid him welcome to the land for which he had fought, than is the humble cottager, who returns after a life of toil to the home of his youth, every nook in that humble dwelling, every tree or shrub in that rude garden, speaks to him of the joyous days of youth. And though there be no loving heart to greet him, and bid him welcome, yet he loves to linger long by that fireside, around which he had oft sat and listened to a mother's counsel. The very place seems sacred.

The bereaved mother is seen daily wending her way to that secluded spot where is interred all she held dear; that little mound of earth, though it may fail to attract the stranger is holy to her; when there, she feels a nearness to her lost one, and her grief is assuaged. We all have our favorite place of resort, perhaps a rustic seat beneath the protecting branches of some giant oak, or if not here, it may be beside some gentle rivulet, the murmur of whose ripples tells, unnoticed, of the passing time, these spots endeared by the many joyful hours spent here with our choicest friend, reminds us of past

scenes and pleasant intercourse. Every place awakens memories that may be either agreeable or disagreeable. Those spots that have witnessed scenes of shame and cruelty bring them as vividly to the mind of the perpetrator as if they had been deeds of mercy or of honor. The murderer, if he be not dead to every human feeling, cannot pass without a shudder, the place where he committed the foul deed; he sees again before him the dying agony of his victim; there is sounded loudly in his ear, the pleading voice and agonizing groans of him whom his bloody hands had deprived of life. Happy are we, if we pass not places, where have been committed deeds, at the thought of which the heart sickens and the pulse grows weak. And happier still if no spot of earth records deeds of ours, the remembrance of which would cause us to blush with shame.

THE REPOSITORY.

BY WM. T. DIXON.

DEAR BRO. EDITOR:—I am constrained to comply with my promise made last summer to one of your honorable corps of editors, in sending you a few thoughts for the Repository, because I see much to admire in the compositions which has composed these first four members, and feel thoroughly convinced that if through much labor, taxation, and unmerited opposition, this is the beginning, and knowing that "practice makes perfect," this work is not behind the chief, although born not in due time.

No lover of the progression of our people can resist the applause which spontaneously arises in behalf of the Repository. No intellectual reader can reject the many new ideas which alone have been formed by observing the signs of the times, and the reflections produced by this refulgent luminary; and no christian can refrain from crying, "Glory to God in the highest, peace on earth, good will towards men," when they see that the hands of Ethiopia are sketching out to God.

We have been told that we are weak, unable to cope with those who are superior to us in knowledge. I agree that we are weak, and will be, if we fail to use the means that the God of nature has placed within our power. And when shall we be strong? When shall we be enabled to cope with those whose advantages alone has made them our superiors? I answer, when we feel to be men, when we know that we are men—when we become interested in what concerns men—when as men, we are willing to be guided by right reasoning, and not by superstition—when we desist to feed on the leeks and garlicks of ignorance—when we can hail with extatic joy this "star," which has announced unto us that in this our day, are born men who have brain, the will;—the persevering energy to let their light shine, to the encouragement and enlightenment of others who are sitting in darkness.

The Repository recommends itself. We find History, Biography, Anatomy, Poetry, sketches of sentiments, as

well as of real life, blended with the one thing needful—Religion—thereby giving each a portion on which to feast, and thereby have their minds nourished, strengthened and expanded. We feel to praise the sketches, by Rev. John M. Brown, (through whom the author of these few thoughts was solicited to subscribe,) of the *Pioneers of your noble army of Methodism*, and believe that these sketches have aroused many to a doubling of their diligence, to press onward in the discharge of their duties, and to believe that through the faith of their Lord and Master, "one shall chase a thousand, and two shall put ten thousand to flight." The sublime, perspicuous and timely sermon of the Rt. Rev. Bishop Payne, to the ministry, has shown that he has the work of the oversight of the cause of Christ at heart, as well as his undeniable fitness for the important trust; and, (pardon me in this digression,) "may the God of all grace sanctify him wholly, and enable him to stand, and after having done all, to stand steadfast and immovable, always abounding in the work of the Lord inasmuch as his labors are not in vain in the Lord."

It would be an insult to justice not to notice the many others, but time will not permit me to do so, save that of Rev. E. Weaver, on *Economy*, which is exquisite, and also those of Rev. W. R. Revels, on *Hygiene*, a science which is too little known among us; but I trust will yet engross the attention of the mass; for until we shall have duly considered the propriety of yielding our bodies as temples

of the Holy Ghost, pure and acceptable, until we have learned that we were born to enjoy health, and also that we can the better, as Christians, serve God, our Creator, who has adopted all things in nature for the happiness of his creatures. We will never enjoy those things which are for our good in this life, but as many have done and still do, drag out a miserable existence, and cry out that God so intended it. What an impeachment upon the benevolence of God, our Heavenly Parent, who has so constituted nature to man as to render him happy! That we are weak in this particular, cannot be denied, when we look at our tables and notice the dire effects. Children and parents partaking of food to such an extent, and of such a nature as to cause them to become assimilated to the animal which wholly predominates over the spirit. And do we know this to be the fact? We do. And will we remedy it in order that our children shall have clear intellects, and healthier minds and bodies? Echo answers: Yes, when "Revels," or some divine interposition shall have duly unraveled the secrets of our frame, which are as unknown to many of us as the wealth of the mines of Golconda.

In conclusion, I have a word for "Lottie," whose mind seems stronger than her body, and whose desires are unabating. Sublime Poetess—although without the visible care of a mother, you have adorned society with a life of usefulness. I have reason to believe that you have oft implored the guidance of your Heavenly Father,

through whose Holy Spirit you have been guided. May the Spirit of Divine Inspiration hover over you, and suggest such thoughts as shall fill our souls with delight, and cause us to feel as if sitting under the tall and spreading branches of sublime literature, and feel the refreshing breeze of Sublimity, Perspicuity, Wit, and Gracefulness, while basking in the sunshine of refined intelligence. Brethren Clark, Wayman and Hammonds have a share of the author's praise. God speed the Repository.

Baltimore, Dec. 18, 1858.

NEW YEAR.

BY REV. E. WEAVER.

Though the fever of excitement may be somewhat abated in regard to the ushering in of the year, yet we feel to wish our patrons a Happy New Year; not merely from the emotion of its first appearance in your gleeful hearts, but that it may still excite you to your duty—your whole duty—to yourselves, to your God, and to succeeding generations; and that you may ever give the Repository of Religion and Literature, and of Science and Art, a happy and hearty welcome in your family. I wish you a happy new year in health, and that you may ever observe the laws of nature; and that when sitting around your fireside, you may find the Repository a pleasant little work to engage your minds in perusing its columns. I wish you a happy new year, in peace and love to your neighbors, and to all mankind.

I wish you a happy new year, in

wealth and prosperity, as well as in the growth of the grace of God in the heart.

I wish you a happy new year, in indulging the Repository in your families.

I wish you a happy new year, in getting subscribers for the Repository, that it may not die an unjust death. Will all our patrons remember this, that it may not cry out that it died an unjust death, for want of an ample support.

Young men, I wish you a happy new year, that you may find the object of your affection to be true and unfaltering, and that you may succeed in being tied in a connubial knot, and that the honey month may last you both until death.

Young ladies, I wish you a happy new year, that you may ever find your lover true, and that he may never be a whisky bloat, for you to support him over the washing tub—which is plain English.

And in conclusion we would say: may the Master of all devils get you in the end of time.

THINGS THAT I LOVE.

BY D. A. P.

There are three things that I love. The beauty of flowers, as they hang gracefully on their stems, smiling and pouring their fragrance on all around and above; catching the bright colors of the rainbow, and offering their luscious sweets to a thousand humming birds and beautiful butterflies.

I love the beauty of an unclouded sky, when the moon walks forth in

virgin loveliness, eclipsing the glory of surrounding constellations, shedding over hills and vallies a flood of light and gladness. Or when the stars alone glitter upon the ebon robes of Night, chasing each other across the azure concave, and as they fly through their mighty orbits, singing with ethereal sweetness, and unbroken harmony.

"The hand that made us is divine."

But still more. I love to see the human *intellect*, in its joyful or serious moods, flinging out splices of wit, as fragrant as the sunny fields of Arabia, encircling its angelic brows with the flowers of Rhetoric, or digging from the deep mines of thought the jewels of Science, and the golden treasures of Philosophy.

Now, on the wings of Imagination, with the Poet's wand and the Poet's lyre, creating new worlds of beauty, and singing new songs of love. Or, with artistic power, calling into life new creatures of excellence, that make the canvas breathe and the marble speak!

A FRIEND TO EMIGRATION.

BY JOHN W. HINER.

Shall the free men of color in the United States submit, as their forefathers have done, to the oppression that surrounded them, and is still perpetrated on their posterity? The time has arrived when we, the present generation, should inculcate in the minds of the youth of either sex, that which will benefit them in the future. Can we, by standing still, help the millions who are laboring under the iron yoke

of tyranny? Can the minister of the gospel carry religion among them? Can they be educated? The answer must be in the negative. The objection is not color. Political equality is required by us. It cannot be attained in this country. Then, as an intelligent people, we should emigrate to a country where our political and social intercourse with other nations of the earth, will be acknowledged; and it is the only alternative left. Let us exercise freedom of speech in agitating the question most essential to our earthly happiness, and place the generation who may come after us, on an equal footing and close approximation with the nations of the earth, with both social and religious education, the foundation of all scientific enterprise. This should arouse our people to a sense of emigration to some country where they can enjoy the desideratum most required of all things. This will cause a sudden stop of this detestation between the races, and a friendly relation must eventually exist. The decree has gone forth that we, as a people, though born in the United States, have no rights worthy of respect, and that from a tribunal that stops litigation on our part. Then, action is required and must be done by those who feel the oppression. We have looked our destiny in the face for three hundred years. Misapplications are too often made by ourselves, that we cannot better our condition. There is no such a thing away from this country as misanthropy of any set of people or nation. It now becomes a momentous question, of great weight

with us, to form a union for our universal benefit. Such will eventually work for the masses throughout this country, and a general move will take the place of our silence. Hence the contentment of our race. They will be dissatisfied with their condition and act accordingly. Let the spirit of emigration go forth, and we will become a people.

If these hints are worthy of a place in your "Repository," insert them. This is for your better judgment.—Sympathy for my fellow man has prompted me, with a hope to see it realized.

Then stop the tyrant while you can;
Subdue the fatal sting,
And meet them equal, man to man,
Though the clashing of arms shall ring.

Unite our strength—not with the sword—
Religion and our heart—
Universal freedom be the word—
All play an equal part.

There is an eastern story of a person who taught his parrot to repeat only these words: "What doubt is there of that?" He carried it to market for sale, fixing the price at one hundred rupees. A Mogul asked the parrot: "Are you worth one hundred rupees?" The parrot answered: "What doubt is there of that?" The Mogul was delighted and bought the bird. He soon found this was all he could say. Ashamed now of his bargain, he said to himself: "I was a fool to buy this bird." The parrot exclaimed as usual: "What doubt is there of that?"

LITERARY SOCIETIES.

AN ADDRESS

Delivered before the Chapel Relief Society of Quinn Chapel, Louisville, Ky.

BY MISS AMANDA SWEED.

MR. PRESIDENT—No matter in what station of life we contemplate the character of woman, we find her ever the same, whether in the stately mansion of affluence, or the lowly thatched cottage of the humble and poor, always displaying the generosity of her nature, or giving vent to the kindly feelings of her heart. In sickness, regardless of self, mark how cheerfully she hies to the couch of pain, to soothe the bed of suffering. Here, in spite of feebleness of frame, she foregoes sleep, and patiently endures a course of remiless watching of incredible length, in the last moments of existence; in the feebleness of a dying hour, her cheering presence strips the death-bed of its terror, and strews with flowers "man's pathway to the tomb."

Man may style himself lord of this inferior creation, glory in the strength and majesty of his name, perchance richly merited by the dazzling splendor of his talents, or by the grand and towering resources of his mighty intellect, but 'tis woman who exercises in society the greatest influence, whose

mild and gentle accents can still the eloquent voice of the consummate orator, and, wending its way to the inmost recesses of his heart, teach him lessons of humility to his fellow creatures, and of charity to his kind. Yes! 'tis woman who holds the balance of power, and controls the destinies of nations. She it is who stamps upon the infant brow the signet of greatness, and sends forth into the world the warrior, the author, the orator, and the statesman.

AN ADDRESS,

Delivered before the Chapel Relief Society of Quinn Chapel, Nov. 1858.

BY MOSES LAWSON.

MR. PRESIDENT AND LADIES AND GENTLEMEN OF THE C. R. SOCIETY.—Again you have selected me to address you. I have accepted, not because I am so competent to the task, but because of the repeated disappointments by speakers chosen by you. My subject, therefore, is disappointment.

What is it to be disappointed? What is the effect produced? Perhaps some young lady within the circle of these walls, if permitted, could tell the effects produced by disappointment. How often has that gentleman upon whom you had bestowed your affections, to whom you had betrothed

your heart and hand—ere the time approached for the happy “union,” he fails to make his constant visits and neglects to perform many promises. The young lady begins to doubt his sincerity. The kind parents enquire into the causes producing these effects, but the information received is not sufficient to restore that confidence that once existed. The beautiful maid disappears, becomes languid, her health is impaired, a physician is called in to prescribe, but his prescription is not of the right kind. Disappointments cause disease, disease causes pains, and pains cause death. As in this case, so in many others, we as a rational and intelligent people, should study the virtues and not the vices of this world, in all things where confidence is necessary to build up. Let us be endeavoring to perform the duties incumbent upon us, for the mutual benefit of ourselves as a community, and as a society. By these means we shall be enabled to accomplish much good in a moral as well as a spiritual point of view. All the good that ever was accomplished, and all the good that ever will be accomplished, was accomplished by confidence reposed from one individual to another.

Therefore, my audience, let us not disappoint one another, but be always found in the discharge of our duties, building each other up in all that is good.

A few days since the people of Anderson, Ia., “asserted their sovereignty” and “cleaned out” fourteen liquor shops and low groceries.

ADDRESS

Of JOHN R. FRZEMAN *before the Colored Union Choir Association.*

MR. PRESIDENT, LADIES AND GENTLEMEN:—It becomes me on this occasion first, to render unto God thanks for the portion of his mercy I now enjoy, in the preservation of my unprofitable life, enshrined with which are the inestimable blessings of health and peace, and to those over whom you, Mr. President, have the honor to preside, for honor as unmerited as unexpected, for being presented to this assemblage this afternoon. And my inability is certainly exposed, as language fails to serve me in sentiments pertinent to the occasion. When taking into consideration, Mr. President, the object of the Association, there are many reminiscences connected with the formation, which has doubtless been alluded to by the able speaker who addressed you this morning; and it only remains for me to corroborate sentiments heretofore advanced. When through the instrumentality of one or two gentlemen, preparations were made for the laying of the corner of a building. The materials of construction to be found in the different choirs of the several evangelical churches in this district. The idea was hooted at by many with the assertions that it could never be accomplished. Receiving as they said it did its origin in the ebon minds of those who know nothing of their own inefficiency. We feel proud to say, time and ability has justly proved the assertions

false, and were we to judge from the assembled throng, the Washington Colored Union Choir Association has subverted the tyranny of opposition, and formed a mighty phalanx of union of hearts, and a union of hands. And while we deeply regret that many of us have erred in contemplating the destiny of the union by limitation, suffer me with you, sir, and all other friends of the union, to indulge the hope, that we may be with this as with the religion of our blessed Lord and Master. While we at times have no feelings, as it were, to serve, yet from a principle formed within the soul, we serve, which oftener than otherwise, instill in us a determined feeling to be his servants at all times. Then, Mr. President and ladies and gentlemen, let us be thus with the Union Choir Association, that we who have united to chaunt together the praises of God, may form an impulse foreign to unrighteousness, consonant with the will of God, so improve individually and jointly, in our solemn service, that we may be always ready in prayerful songs, or praise to embrace that pinnacle of holy life. That praise shall continually employ our tongues on earth, that with angels we may sing the funeral dirge of time, and then take our positions around the throne of God, where we will sing that song that angels cannot sing—the song of redemption, which only they can sing, who have washed their robes and made them white in the blood of the Lamb.

And now in conclusion, let our gathering socially this day inspire in us a glowing ardor for the fulfillment of every known duty towards the union, that our local positions may resound with the praises of God more adequately performed, and in our union the same may, our rehearsals be better attended, and each one may do their best for the perpetuity of the union, and the full accomplishment of the sacred designs of organization, that when done with earth, we may go up to live with God, where with angels and the just man made perfect, in loftier strains we'll sing, and this shall be our theme:

“Blessing, and honor, and glory, and power be unto him that sitteth upon the Throne, and unto the Lamb, forever and ever.”

THE BLOOD.—Liquor mixes with the chyle, which is to form part of the blood, and is carried with it into the circulation—courses every vessel, and is exhaled at every pore. It pollutes even the respiration of the drunkard when he blows his foetid breath upon you. It is a deadly enemy to the body, intellect and affections. Is it not strange that men of sense will drink it?

THE STOMACH.—Liquor taken into the stomach, mixes with the food and juices there, and often permanently impairs the coats of this organ. It must be a *very* learned Physician who will prescribe it for dyspepsia!

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SCIENCE.

HYGIENE.—No. 4.

BY W. R. REVELS, M. D.

The Hygiene of the Organs of Respiration, continued.

It may be assumed that the air in which lamps will not burn brightly, is unfitted for respiration, and consequently should be more liberally and thoroughly ventilated.

The reason why they will not burn is owing to the vitiated state of the atmosphere, and this condition of the air in crowded rooms depends chiefly upon three causes, viz: The abstraction of oxygen, the deposition of an excess of carbonic acid, and the excessive excretions from the skin and lungs of an audience.

The effects of a vitiated condition of the atmosphere, or of breathing the same air again and again, may be forcibly illustrated by an incident mentioned by Dr. Cutter. A large audience had assembled in an illy ventilated room to listen to a lecture; soon after the lecture commenced, the lamps burned so dimly that the speaker and audience were nearly enveloped in darkness, the oppression, dizziness, and faintness of many persons present induced them to leave, and in a few moments after the room was vacated, the lamps were observed to rekindle

in consequence of the introduction of pure air upon opening the door.

Another striking illustration is alluded to by the same author. In the black hole of Calcutta, it is said that one hundred and forty-six Englishmen were confined in a room eighteen feet square, with only two small windows on the same side, to admit air. On opening this dungeon, ten hours after their imprisonment, only twenty-three were found alive; the others had died for want of pure air.

When the atmosphere becomes thus vitiated, from the causes to which we have just alluded, the effect is to prevent the proper arterialization of the venous blood; and for this reason pure air, by all means, should be admitted freely into offices, work shops, school rooms, churches, dwellings, and especially sleeping apartments. We regard this of much greater importance than the warming. One extra garment may supply the want of a stove, and especially if we are supplied with a sufficient quantity of good nourishing food, but neither garments, bed clothes, exercise, nor food, will compensate for pure air. The subject of ventilation sustains about the same important relation to assemblies of individuals as exercise in the open air does to individual or isolated persons. And I doubt not that the seeds of dis-

ease, and of pulmonary affections especially, are sown in many constitutions in early life, by the confined and vitiated air of school rooms, which the pupils are compelled to breathe; and I doubt not that many a bright and promising boy has acquired a dislike for books, by being repeatedly whipped out of his lethargy and drowsiness in the school room, when that languor depended entirely upon a want of proper ventilation; and in such cases, the addition of two or three windows opposite each other, would be much more effectual in waking up and keeping awake an otherwise dull and drowsy school, than all the corporeal punishment that might be inflicted, or rigid discipline that could be exercised; provision, however, for free and abundant ventilation, or for the change of that element, which gives us beauty, strength and life. To show the importance of this subject, so far as churches are concerned, we may resort to a calculation similar to that made in reference to school rooms. A church or hall, sixty by forty feet, and fifteen feet high or between floors, contains thirty-six thousand cubic feet of air, and will seat, as ordinarily prepared, about four hundred persons. By allowing ten cubic feet to each person per minute, the atmosphere of the room will be rendered unfit (without ventilation) for respiration, in nine minutes. As most churches are ordinarily ventilated, the air would remain comparatively pure for twenty or thirty minutes; so that under ordinary circumstances it is not to be wondered at that for two thirds of the time

usually allotted to Sabbath services, the congregation should become restless and dull, and should sometimes, especially in the summer season, sleep in the house of God. Now, in order to prevent sleepy hearers, and sleepy sermons, and they generally go together, let our people see to it that our houses of worship are so constructed as always to admit an abundant supply of pure fresh air. And hence we will venture to remark, that the only remedy for sleeping in the church, is sensible, energetic, heart searching preaching, and plenty of oxygen in the atmosphere which the congregations breathe.

A school room, thirty feet square by eight feet high, is said to contain twenty-seven hundred cubic feet of air. Now, suppose you put into a room of this size, sixty pupils, and allow ten cubic feet of air to each pupil, per minute; all the air in the room will be vitiated in twenty minutes.

Now, suppose again, that these pupils are compelled to breathe this impure air for two or three hours each day, after it becomes unfit for respiration. The inevitable consequence must be, disease of the respiratory organs, the blood is not properly oxygenated, and the result is, in many cases, head-ache, loss of appetite, debility, cough, consumption, and death.

We would not dogmatize on this subject, but would beg to suggest that unless very well ventilated indeed, that a room of the size we have mentioned, should not be permitted at any time to

contain more than twenty, or at most thirty pupils, and even then, frequent recesses should be given. But of course we cannot dilate farther upon this interesting subject at present.—We trust, however, that those brethren having charge of schools and colleges among our people, will give strict attention to these matters; and what we have now said of school houses, applies with equal force to church edifices.

It not unfrequently occurs that

more attention is paid, in the erection of those buildings, to architectural beauty and splendor than to convenience and comfort; and it too often happens that building committees, in erecting houses of worship, make no direct provision whatever for free and abundant ventilation.

As some of our readers seem to think my articles on this subject too lengthy, I will here close the present.

TO BE CONTINUED.

YOUNG LADIES' LECTURE ROOM.

MATRIMONY.—No. 1.

BY D. A. F.

Do you see that woman there? Her head is full of the most pleasing thoughts about the day when she will be led, leaning on the arm of her beloved to Hymen's altar, and there with fluttering heart and faltering lips whispers her vows to love and to cherish till life itself shall cease.

Do you know what are the preparations she is making for the momentous day—that joyous hour? Why she is shopping, buying, and also making all the articles necessary for the handsome wardrobe of a bride.

Now she is consulting her dear mother, then her bride's maid, and then her mantua-maker about the color, quality, and style of her wedding dress. Nor does she forget

to commune with her beloved about the house in which they shall live, the furniture that shall decorate it, and the minister, who shall have the honor to pronounce them husband and wife.

Again she is busy in making out the list of the names of those who shall be invited to the marriage feast, and of the delicious viands, with which they shall be entertained; nor is she less concerned about the graceful manner in which she will conduct herself on that occasion.

Well the day is come, and the hour also, when her maiden name is to be changed; she enters her chamber, goes to the wardrobe, and takes out her bridal dress—she goes to the casket, and takes out her bridal jewels—she is now at the toilet, oiling, combing, curling, pressing her hair—dressing herself.

The last pin is stuck, the last string is tied—the handkerchief perfumed—the glove placed upon her hands—she is done—she looks like a full bloom rose, and is as sweet. She is now ready to be led by her espoused to the place where the sacred knot is to be tied. The groom enters the chamber, and with majestic strides leads her to the altar.

Behold! while the minister of the sanctuary invokes the blessings of God upon her, she tremblingly takes the vows, and becomes a wife.

May-hap, every thought has passed through her mind, but one thought; every feeling through her heart, but one feeling. That unknown thought is God's *design* in matrimony—that unfelt emotion, the obligations of a mother.

Young woman, wilt thou be wise? Hear me then; sister, daughter, listen, while I whisper in your ears the teachings of our holy religion. In so doing, you may be saved from the deceptions of a villain, and the embraces of a murderer.

But let me set thee to thinking. Let me stir up in thy minds thoughts which will never sleep nor slumber,—emotions which, swelling up from the heart's deep fountains, shall impel thee to such a course of action, as will result in good to earth, and glory to heaven.

Do you know who instituted matrimony? When and where he instituted it? And what was his design in its institution?

Think, sweet one, think of these questions till we meet again. Mind, I tell you there is a mystery in matrimony, which none can read but the initiated; which none can fully understand but the soul which is taught of heaven.

And there is beauty also, beauty as angels love to gaze upon, and God delights to cherish. The rose, full blown, with a dozen rose-buds smiling round it, is not more beautiful—nor more fragrant.

Well, who among the ladies have thought upon our questions, and is now prepared to answer them? Do you hesitate, and do you ask me to give back the reply?

1st. Who instituted matrimony? Our respect for an institution is always more or less increased by the greatness of the character of its founder. And if it be well adapted to promote the happiness of the community in which it exists, we never fail to cherish it the more; at the same time that our respect is raised to that height of feeling which we call veneration.

Now, the author of matrimony is God, the great, the good, the just, the wise, the holy God. This fact alone, is sufficient to make us look at matrimony with other than wanton eyes, and to study it with other than a careless mind.

2d. Where was it instituted? Eden, in its pristine beauty and purity was the place of its birth. A garden filled with luscious fruits, and decked with flowers as beautiful as they were fragrant, gay with the perching, the

flying, and singing of birds, whose plumage vied with the hues of the rainbow—the seat of happiness and immortality.

Then, we say, it was not stained by sin. The footsteps of the “evil one” had not polluted it, nor any unseemly object marred its loveliness. How becoming the place, for so holy an institution!

It was consummated when Adam rapturously exclaimed, “This is bone of my bone, and flesh of my flesh,” she shall be called *woman*, because she was *taken out of man*.”

God had finished the formation of the earth, and decked it with herbs, plants, trees and flowers—poured out fountains, rivers, and oceans, and formed all the inferior animals with that degree of elegance and strength, which was best suited to their respective natures. But there was one wanting, the mind, the power to subdue and rule them.

Then said the Creator, “Let us make man in our own image, after our own likeness.” It was done. Formed out of the dust of the earth, man stood erect, growing in the image of his Maker.

Looking up to heaven, he saw it robed with magnificence, and sublimity; looking down upon earth, he beheld it teeming with life and loveliness. But neither in heaven above, nor the earth beneath did he see a creature like unto himself. To the man such a creature was a felt need, and the benevolent deity was at hand to supply it. Causing a deep sleep to

fall upon Adam, he took one of his ribs and formed a woman—formed her like the man in his own image; after his own likeness.

Blooming in grace and beauty he brought her to the man for his help-mate, and gave them this command: “Be faithful, multiply and replenish the earth.”

To understand the scope of this mandate, let us glance at the intellectual and moral character of the newly wedded pair. In intellect, they were as clear as the sun-beam, knowing God, and comprehending their relations to him.

In morals, they were as pure as the breath of heaven, loving God with all their heart, with all their soul, and with all their might. The breathing of their lips was praise; the pulsations of their hearts were adoration. Ask we now, in what were they to be fruitful? In holy beings like themselves, full of intellect, and full of love. With these they were to replenish the earth—to be fruitful, multiply and replenish it.

They were by this command unalterable and just, by this command, we maintain, they were to be the progenitors of a race as intelligent, righteous, and holy as the angels of heaven—a race who after perfecting themselves in virtue here on earth, should like Enoch be carried to heaven in the bosom of God—or like Elijah, ascend in a chariot of fire, to engage in the higher and nobler occupations of an endless life.

Such was the design of the deity in the institution of matrimony.

O, matrimony! thou glorious offspring of the skies. How high and holy was thine origin! How beneficent thy design! Thy ministering priest, was the eternal! Thy attendants, rejoicing angels! Thy temple, the green earth; thy bridal chamber, roseate Eden—thine offspring, countless millions of holy and happy worshippers, loving, praising, adoring their Creator.

Young ladies, young gentlemen, I have made known to you the design of the Almighty in this sacred institution. Did ever the idea enter your bosoms? The great majority of mankind never spend a thought upon it. A desire to comply with it, never forms a part of their motives to marry.

Some marry to increase their respectability and power; some for beauty, some for gold, others for the gratification of unholy lust. But few are they, who marry to fulfill the holy behests of the Almighty.

Hence, we see some of the reasons why there are so many strifes, heart burnings, jealousies, abandonments, divorces, and murders, that have made, and still make so many homesteads the very pictures of hell.

Not long since a young lady told me that she had not been married a week, before she wished again and again that she had never been married.

I once asked a young married woman her reasons for marrying. She said, “I thought I ought to be married, and therefore I got married.”

More than three-fourths of all the married people I have ever met and

conversed with on this subject, had no conception of the design of God in this institution.

In the summer of 1846, a young lady of uncommon intellect and wide information, said to me in a very playful manner, “O you gentlemen of the black coat, can tie us, but you cannot untie us.” Three years after she was suing for a divorce; I then asked her why did she marry; her answer was, “I don’t know why.”

In 1850, Rhode Island the smallest State of the union, granted more than three hundred divorces. How many were granted by the others I know not, nor the number of sighs, tears, broken hearts, and other domestic miseries known to any mind but the infinite.

Do you ask, if this statement be true? How can it be otherwise? There is no law of the universe which can be violated with impunity. If men and women will marry in a manner, in a spirit, and from motives that contravene the laws of heaven, can any other consequence follow than misery?

Let none expect sweet waters to flow from a bitter fountain. Nay, rather let them look for nothing but the curses of an indignant God to descend upon them like a crushing avalanche, burying all their hopes of domestic happiness in a grave that shall never see a resurrection.

Young women, you have been to a marriage feast; there you have seen a young couple joined in holy wedlock; you have witnessed the beautiful and

the gay in the giddy dance; you have heard the sound of the tamborine and the violin, the loud laugh and the witty joke. This has made you believe that matrimony is the greatest good of human life. You have therefore resolved to accept the first offer.—Beware! What you have seen is all outside, mere show. 'Tis not happiness; 'tis not so much as its shadow!

Remember Psyche; she thought that the beauty of Proserpine was shut up in the box which she bore in her hands, but when she opened it, nothing issued from it but a black exhalation, which struck her to the ground as one that was dead!

Think then, I beseech you, think frequently, and prayerfully upon the heavenly design of matrimony; think of its unspeakable results—beginning in time, ending only with eternity—think till your thoughts kindle into a

flame of holy feeling, and these feelings into an unchangeable purpose to accomplish the will of Heaven, in this great particular of your life. Then may you reasonably hope for happiness in that blessed estate.

O! woman, remember thy dignity. Thou art not a mere thing, to minister to man's unholy pleasures, nor a toy for him to play with, neither an idol for him to worship. Thou wast made to be a vessel of honor, promotive of the glory of God—a mother, to train immortal spirits to love, serve and adore the King of the Universe.

Arise then, my sister! arise from the dust of degradation into which man has cast thee—yea, rather, into which thou hast thrown thyself.—Arise! for thou mayest yet be the mother of children who will distinguish themselves on earth by their knowledge, goodness and usefulness.

MUSICAL DEPARTMENT.

INSTRUMENTAL MUSIC.

BY W. H. GIBSON.

MR. EDITOR:—In my article on Instrumental Music, Mr. T. Strother begs leave to differ with me, and my views on this subject, which he has the right to do, and as we are so well acquainted with the general views or diversity of opinions existing among our people on this subject, we are not at all surprised at Mr. Strother.

Though our object is not to enter upon a controversy, but merely to correct some erroneous views, that Mr. Strother has taken in regard to my article. Mr. S. writes as though I were trying to establish or introduce instrumental music into the churches, which was not my object in writing these essays, (for Mr. S. has proven that this practice hath existed for near 600 years,) but as a teacher of this

art and science to show its beauties. The effects produced upon the lovers of it, and how far it might with propriety be used among the christian community without violating the creed of their churches, &c., was my object.

Mr. S. quotes from my article, and says: "It was an ancient custom to praise God upon the instrument." He answers, "true," but he continues his sentence by saying, "It was an ancient custom for one man to have as many as ten wives," and he wants to know if that proves it right for one man to have that number now. Mr. S. says that we would say no! Then says he, why talk about ancient customs, &c. We speak of the ancient customs, because the ancients had some as good patrons of piety as the moderns. And Mr. S. bears me out in this assertion, from his repeated quotations from the Bible, to his listening hearers, when he wishes to force some argument impressively upon their minds. Why then talk of ancient customs? Or does he assume for himself, what he will not allow to others.

Mr. S. says it is "true," they did praise God upon the instrument. Now whether they were sincere in their praise or not, I leave it for Mr. S. to say, for I shall not impugn their motives, so far as worship is concerned, nor shall I compare it with adulterers and fornicators. That which is virtuous I shall applaud, and that which is vicious I will condemn!

Mr. S. says that I mean to say that primitive christians used instruments

in divine worship. "I said that it has been a general impression among our people, that one could not be truly pious and perform on an instrument, but with the better informed classes of the christian community, this impression was not so prevalent." And if the primitives did not use it, it does not argue or prove its sinfulness! How many things are practiced by the ministry of the present day that was not practiced by the apostles? For instance, when Christ commissioned his apostles to go out and preach, he ordered them to take no scrip or purse, but one coat, &c. How far is this solemn injunction performed? This is primitive! I presume Mr. S. would consider this too primitive and not modern enough. But why not obey the authority of the primitives on this wise? Mr. S. refers to the practice of some churches using instrumental music, and he says that the use of it does not make it right, &c. I do not think that he has proven it to be wrong. He has admitted that it was an ancient custom, and also that it has been used for about 600 years by various denominations. And I am disposed to believe that there has been equally as much good done by some of those denominations towards evangelizing and christianizing the world as in some of those who do not use them, and in others perhaps not so much.

Mr. S. has shown by his article that the primitives worshipped about 1300 years without it, and he is at a loss to know why it was, that they did not discover its advantages, &c. He

also says, that "they would have been the proper persons to have introduced it." Pray, how many things are there that the primitive church used or practiced, that is now omitted by the modern? Mr. S. knows this to be a fact! Whence comes all these controversies, but from those changes and modifications. But has not each denomination gone on in their own way, performing to the best of their abilities the great work assigned them? Undoubtedly they have! But Mr. Strother has misrepresented me here, by trying to show that I considered instrumental music as essential to salvation or the promulgation of the gospel. Had I have said these things, then I think Mr. Strother might have taken this tact.

How many changes have taken place in 1300 years in nations, languages, customs and habits of the people? Many! And I am sure that those changes are not under our immediate control. They appear to be in the course of nature or some other unforeseen event, but those changes do not affect materially the plan of salvation or the design of God, but it appears to me that they more fully or clearly show his wisdom, goodness and greatness. Mr. Strother also quotes from my article, "God in his wisdom endowed man with this science for the purpose of proclaiming his own glory, as well as for the enjoyment of his creatures, by inventing these assistants of sweet harmony." Then he goes on to say, "If this be correct, is it not strange that the Lord did not instruct his

apostles, when sending them out to preach, to take a piece or two of instrumental music with them, in order that they might the better proclaim his own glory?" Now this quotation of Mr. Strother appears preposterous to me, from the fact that we are writing on arts, science, literature, &c., for the general good and information of our people, and we are trying to show that we can make ourselves acquainted with these things, and not injure the cause of religion. But Mr. S. appears to be confounding our intentions. Do not the Botanist, Geologist, Astronomer, the Chemist and other scientific men, when diving into the deep and hidden mysteries of these sciences, and there beholding their beauties and usefulness to mankind generally, exclaim in the joy and gladness of their hearts, oh, the wisdom, the goodness of God! is not his wisdom and goodness seen in all these things?

I will here quote the beautiful language of one of the most distinguished men of the age, Sir Humphrey Davy. He says: "The mind of the enlightened and pious student of nature will always be awake to devotional feelings, and in contemplating the variety and beauty of the external world, and developing its scientific wonders, he will always refer to that infinite wisdom, through whose beneficence he is permitted to enjoy knowledge, and, in becoming wiser, he will become better; he will rise at once in the scale of intellectual and moral existence, and in proportion as the veil becomes thinner through

which he sees the causes of things, he will admire the brightness of the divine light by which they are rendered visible."

Another says: "That it is with such a reverential awe that every great or elevated mind will approach to the study of nature, and with feeling of adoration and gratitude that he will receive the illumination that gradually opens upon his soul."

Another exclaims: "In every age, the evidence of religion have advanced with the progress of true philosophy, and that science in erecting a monument to herself, has at the same time erected an altar to the deity."

Another writer on Geology says: "It opens a wide field to the divine for pointing out the wonders of the creation, and the goodness of God."

And Mr. Mason in his writings on music, calls it a "divine art." Now in the midst of such strong acclamations of scientific men, may not a "musician," who has been pleased to study the science of Acoustics, and from that science learn the effect of sounds, and the sweet effects produced by their combinations, in the joy and gladness of his heart, proclaim the goodness of God! Is not the wisdom and the goodness of God seen in all these things? And do you wish for one set of scientific men to praise him and not another?

I sat yesterday under the sound of one of our A. M. E. divines, and there heard him before his congregation, illustrating the various sciences in which the wisdom and goodness of

God could have been seen. He alluded to the stars, the flowers, grasses, &c., which of course were great assistants in explaining his text. Sir, the time was and even now is, when such illustrations were deemed by many of our people as futile, and non-essential towards an explanation of the gospel. You, sir, have gone to some expense and trouble perhaps, to acquire a knowledge of the classics, and the science of theology, which science enabled you more fully to comprehend the being, attributes, and will of God. How many, pray, is there that would discourage you in this, and ridicule the idea, and point you to the illiterate or primitive apostles, Peter, James and John. They would say to you, that they never studied these things, but they preached the gospel, cured diseases, &c. And if it were possible for you to have lived in their day, instead of this you might have been considered a counterfeit. But you live in this nineteenth century, and we don't expect those things of you; we only expect you to perform according to the spirit of this age.

Mr. Strother also quotes: "A good musician can no more do without an instrument (professionally) than a Bishop or an Elder can do without a knowledge of the Bible or Church Discipline." Here he pleads ignorance of our meaning, and asks if we mean that a musician cannot get to heaven without a musical instrument to use on his way, etc. Now, surely, after his translation of the Greek and Latin languages, he must understand

the meaning of the English word in the parenthesis. Mr. Strother knew very well that I was writing on the science of music, its beauties, its combination of sounds, the chromatic and diatonic scales, and the essential use of an instrument to fully comprehend that science. The word professionally I meant as a teacher of this science, and not as a member of the church—I meant that it was as essential to him in that capacity, as the Bible and Discipline to the heads of a church.—What would you do, sir, as an Elder, without your Bible and church discipline? Very little, as a teacher of the people! Our divines have made themselves so much acquainted with the various sciences, that you can scarcely hear one preach without referring to some one of them for an illustration. Now you know, Mr. Strother, that many of those sciences require “instruments” for illustrations; but no well informed mind would for a moment suppose that the speaker, if a divine, would wish that “instrument” to “help him on his way to heaven,” because he used it professionally. At the same time I maintain my position, that one can teach this science and be a consistent Christian.

Mr. Strother refers to instruments, where they are used in churches, as being “laid aside in revival seasons.” This we concur in as right. Though we are favorable to the use of an instrument in divine service at times, yet at other times we deem it unnecessary, as in the case of revivals. We presume that Mr. Strother would lay aside his manuscript, his Greek

Lexicon, his Latin Grammar, his Astronomical and Geological illustrations, when addressing an anxious bench of penitent mourners; and as these things above named are of “refinement and taste,” perhaps if Mr. Strother should use them, he would have to address the heads of those mourners instead of their hearts.

In conclusion, Mr. Strother, I am a dear lover of vocal music in the church, when we can get members enough to join in the singing, and when we cannot get them, I have no objection to the assistance of an instrument. But many of our people oppose vocal music in the church; and indeed, they are getting so scrupulous that we can scarcely attend a revival or prayer meeting and hear the hymns compiled by our venerable and worthy Bishops—they are becoming extinct.

That was a beautiful idea expressed by a Christian lady on her death bed, in reply to a remark of her brother who was taking leave of her to return to his distant residence, that he should probably never again meet her in the land of the living. She answered, “Brother, I trust we shall meet in the land of the living. We are now in the land of the dying.”

HOPE.—Hope is the ruddy morning ray of joy, recollection is its golden tinge; but the latter is wont to sink amid the dews and dusky shades of twilight; and the bright blue day which the former promises, breaks indeed, but in another world and with another sun.—*Jean Paul Richter.*

MOTHERS' DEPARTMENT.

THOUGHTS,

Upon the Condition of the Colored People in the U. S., and the means of their Elevation.

BY D. A. F.

I. THE MOTHER.

What a sound! What a name! What a being! Sound, sweet as life—name, of earthly ones greatest that falls upon the ear of a child—being, of earthly significance the most venerated, the most cherished—indeed the greatest being on earth!

We talk about the elevation of the free colored people of the U. S., and often of the means of their elevation. Many instrumentalities and agencies have been proposed by popular writers and lecturers; such as the abolition of slavery, the acquisition of property, general education, and the elective franchise. But comparatively little has been said about the most powerful of all created agencies—the MOTHER.

Who ever saw a truly great man or woman, that was not the offspring of a great mother? Do you show me a great man, a great woman? That man, that woman, drank in greatness with their mother's milk. Be their greatness exhibited in the one form or the other, I repeat it, they drank it in with the milk of the mother that bore them. But if it be moral or intellec-

tual greatness, that peculiar type is more the result of a mother's fervent, faithful prayer, a mother's earnest teaching, than all created agencies, circumstances, and influences put together.

As a noble man or woman is the child of a noble mother, so also, is a mean man, a mean woman, is the child of a base mother. The fruit is like the tree.

A woman who is the devotee of fashion and pleasure, of the ball room and the theatre, can give to the world nothing but toys, butterflies and peafowls, in the persons of her daughters; nothing but gamblers, drunkards, and seducers, in the persons of her sons. Can toys, butterflies, peafowls, and adulteresses furnish the world with great men? Men who will enlighten, reform, and lead it to Calvary?—from Calvary to Heaven? Impossible!

Such mothers brought down a destructive flood upon the antediluvians, and devouring fire upon Sodom. They can curse the world with a vile progeny, but they can never bless humanity with a generation of great men and great women.

A colored man, in a certain Southern city which I will not name, was once heard to curse his own mother, for not doing that which would have given him the power to impose himself upon

community as a white man—he had done better if he had cursed her for giving to the world so vile a wretch as he.

Go into the colored community; examine their homesteads, their schools, their churches, and other establishments. Find out every noble spirit among them. Every scholar whose talents, whose learning are sanctified by divine grace—be he mechanic, merchant, physician, lawyer, educator, or preacher—if he be a man who has attained to any distinction for goodness, and consequent usefulness—before you say another word, before you do another thing, inquire into his private history; go back to his youth, his childhood, his infancy, his birth. there at the last point of inquiry, you will learn this important fact, that his mother was a woman noted for her energy, her intellect, her piety, her high aspirations.

A nation never derives its greatness from vice and ignorance, but from its virtue and intelligence; nor from the masses, but from the few, the chosen, heaven consecrated few—its intellectual, learned, deeply pious few. This few will not consist of the great preacher alone, nor the great scholar alone, but will embrace the great merchant, the great farmer, the great artizan, the great mechanic, the great physician, the great poet, and the great soldier also.

Now, to produce this illustrious band, you must first have great mothers, as a primary condition of their existence.

But how shall the down trodden

colored people obtain such mothers? We offer, as one means, the following Constitution, which we humbly beg every man and woman, every mother and father, to read, examine and study.

THE MOTHERS' ASSOCIATION.

PREAMBLE.

Whereas, it is desirable that something should be done to save the rising generation from the corrupting influences that surround them, and to which they are daily exposed; and

Whereas, we know and feel that as mothers we are held responsible to God and community for the character of our children; and being also conscious that as women, whether mothers or not, whether married or unmarried, we have it in our power to do much that shall create, and encircle ourselves with the pure atmosphere of an elevated moral sentiment; therefore,

Resolved, That we, whose names are hereunto subscribed, do agree to organize ourselves into an Association, in order that we may assist one another in the diffusion of correct principles, and such valuable information as may greatly aid parents in the establishment of a good family government, and thus promote the successful training of their children, physically, intellectually and morally, for great usefulness on earth, and great glory in heaven. For the accomplishment of which, we pledge ourselves to be governed by the following

CONSTITUTION.

ARTICLE I.

This society shall be known and

distinguished by the name and title of the "Mothers' Association," and shall meet on the first — afternoon of every month, for mutual edification.

ART. II.

Any woman may become a member of this Association by subscribing to its Constitution, advocating its principles, and otherwise promoting its welfare. The monthly contributions of every member shall be — cents.

ART. III.

This society shall be governed by a President, a Vice President, a Secretary, a Treasurer, and an Executive Committee of five, all of whom shall be annually elected.

ART. IV.

The President shall summon, (through the Secretary) the members to every monthly and extra meeting, state and put all questions, decide all constitutional points, and keep order and decorum. In her absence, the Vice President shall perform.

ART. V.

The Secretary shall record the proceedings of the Society in a book labeled with its name and title, and annually report in writing, its condition and prospects.

ART. VI.

The Treasurer shall take charge of the funds and such other effects of the Association as may be committed to her care, and quarterly report the state of the funds. At the expiration of her term, she shall deliver all the funds, books, and effects of the Association, into the hands of her successor.

ART. VII.

The Executive Committee shall transact any business that may be submitted to their hands, obtain a room for its regular or extra meetings, and a church in which its anniversary may be celebrated.

ART. VIII.

The monthly exercises shall consist of

1st. Singing a hymn.

2d. Special prayer for the conversion of the children of the parents who are members of the Association, and for their progress in virtue, grace, and usefulness.

3d. Reading a chapter from the Book of Proverbs, beginning at the first, and proceeding at each meeting regularly in course till the Book has been read through, and then repeating it evermore.

4th. At each monthly meeting the President shall call upon one or two members to relate their experience, observations or opinions, touching the government and training of children, physically, intellectually, and morally.

5th. The President shall inquire whether any new pamphlet, magazine, book, or newspaper, has been published which may throw light upon the best mode of training children.

6th. Singing.

7th. A general prayer for the conversion of the rising generation, and for parental wisdom to train them for usefulness in their day and generation.

8th. The last prayer shall be for the outpouring of the Holy Spirit upon all Sunday schools, common schools,

academies, seminaries, colleges and universities of the broad earth.

9th. The Meeting shall close with singing a hymn.

ART. IX.

This Association shall always subscribe for the "Mother's Magazine," or a similar periodical, to circulate needed information among its members.

ART. X.

The commission of any known gross immorality shall disqualify a member from the rights and privileges of this Association.

ART. XI.

Six months prior to the anniversary, some clergyman, or educator, shall be invited to deliver the anniversary discourse, or a lecture suited to the nature of the Association.

ART. XII.

This Constitution may be altered or amended, by a vote of two-thirds of all its members, at any regular annual meeting. Provided, that notice of this intention be given at a previous quarterly meeting, and that such intention has been read three times before put to vote.

Now friends, if you approve the plan proposed in the above Constitution, go right to work and organize societies under it, in every city, town and village, where a sufficient number of noble minded women can be found.

We know that it requires considerable effort to keep up an institution of this lofty morality and intellectuality. None but sensible, intelligent, and pure minded mothers, will take hold of and maintain in efficient existence,

a society that looks so far into the future—in a word, none but mothers and individuals who feel their responsibility to God and posterity, will organize and support it.

If one half the time which has been spent in blaming and denouncing our oppressors had been employed in working out the results of such an institution, much, very much would have been accomplished to demonstrate our title to the respect and consideration of mankind.

Come, my dear sisters—Mothers! come; arise at once, and prove your womanhood, by doing something that will certainly improve the condition of coming generations.

This article should have come under the head of "Science," but was accidentally overlooked.

INCENTIVES TO THE STUDY OF THE NATURAL SCIENCES.

BY W. R. REVELS, M. D.

An eminent student of Nature once beautifully remarked, that our earth is a star among the stars, and that we who are upon it should prepare ourselves by it, for the contemplation of the Universe, and of its great Author.

In studying Nature, or the Natural Sciences, our aim should be much higher than the mere knowledge of isolated facts or phenomena, or than even an accurate classification and description of the various orders, classes, species, and varieties of organic beings, and the analysis, combination and properties of inorganic substances. Such is by no means the highest species of knowledge. There

is a far more elevated and ennobling view of this subject. We should regard Nature as the development of the great thoughts of the Creator, and that the life, the animation everywhere felt, is but the general diffusion of His Spirit. The variegated shapings of the material world have, therefore, ever been looked upon by gifted men, recording the self-realizing thoughts of an all powerful intelligence. And in the features of the universe the thoughtful observer has ever realized the lineaments of God's countenance, smiling on man. It is most gratifying to see that the present tendency of the world of letters is towards this rich and inviting field—that facts are absorbing more attention than fancies—that truth is every day becoming not only more strange than fiction, but much more interesting, and to almost all classes of mind, far more fascinating.

The delicate pabulum of poetry and romance is becoming less palatable to the educated taste. A more healthy appetite is now taking the place of a weak sentimentality, requiring a rich, varied, substantial, and invigorating diet. A partial knowledge at least of the natural sciences is now regarded as an essential element of a liberal education; hence, within the past few years, these sciences have been incorporated into the curriculum of studies by most of our best Universities and Colleges; and it is a happy thought that they are rapidly finding their way into the course of instruction embraced in the common school system of education.

When once the treasures of Nature are opened upon their beauties, the eyes of the beholder will be fixed as by the power of enchantment, the portals once passed, a scene is presented more rich and gorgeous far than Oriental romance—more fascinating than even the best told fairy tales of olden time.

The work now so properly begun, must even advance, must always progress. Industry intelligently applied, is the magic wand by which all mystery and mysticism will finally be dissipated, and under its almost omnipotent power, the secrets, as well as the more tangible features of Nature, shall be made manifest, and the laws of the Creator, as revealed in his mighty works, shall be written upon the starlit firmament, the wide earth, the deep blue sea, in characters of living light, in letters of unmistakable brightness, which "he who runs may read." As the mind of man matures, he gradually awakes to a double consciousness, involving a double inquiry regarding himself, his own significance and ultimate destiny on the one hand, and the purpose and import of the surrounding external world, on the other.

The solution of the problem of his own significance and destiny, necessarily involves that also of the import and purpose of all else in Nature; and he very early learns that it is only by studying inferior organizations that he is enabled at all to comprehend or understand the perfection of his own.

We propose, in the following brief series, to present for the consideration

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The solution of the problem of his own significance and destiny, necessarily involves that also of the import and purpose of all else in Nature; and he very early learns that it is only by studying inferior organizations that he is enabled at all to comprehend or understand the perfection of his own.

We propose, in the following brief series, to present for the consideration

of our readers, a few of the leading incentives to the study of Nature, the study of man and of his associates in the world around him, to the investigation of the Natural Sciences. And in presenting these motives, we propose to draw entirely upon the volume of Nature itself. Nature can only be comprehended by those who familiarize themselves with her and her laws, and to those who try to stretch beyond her, and refuse to bow at her altar, she must forever remain a sealed book.

Then, in the language of a wise and good man, "Live in Nature, think with her, and her secrets will be yours."

Natural Science, in its proper and legitimate signification, embraces Nature in all her departments, in all her aspects, in all her ramifications—from the earth as a whole to the meanest pebble on the ocean shore—from the vast bodies that constitute the planetary system, to the most insignificant portion of matter that floats upon the gentle breeze—from the gigantic animal, as he roams through his native forest, to the animalculæ, so small as only to be visible by the aid of a powerful magnifier.

TO BE CONTINUED.

WOMAN,

THE GLORY OF MAN—HER CHARACTER AND DISPOSITION.

BY REV. S. L. HAMMOND.

The character and disposition of the fair sex have been the subject of thought and investigation, in every age of the world, in every nation and

country, in every society, and under all the various circumstances of life. She has claimed the attention of the good, wise and great among the sons of Adam's family. The poet has raised his heaven-born strains, tuned his lyre, and sung of her. The most eloquent orators upon the platform have exerted their powers to depict her natural, intellectual, moral, and social character and qualities alike. The stage, in all its various forms and dramatic displays, has failed to present her to the world as she really is. She seems to me to bear a very striking analogy to our earth—though the miners have been digging in the bowels of the earth for ages past, searching diligently for the precious metals thereof, its gold, and silver, and precious stones, yet with all their labor and toil, there lies hid within her bosom more valuable gold mines and precious stones, than all that have been hitherto brought to light. Read, if you will, the annals of ancient and modern history; you will there find it to be strictly true in respect to female character and qualities. After all that has been written or spoken concerning her, there remain still hidden beauties of her nature, which never have been brought to view, which time with all its improvements and advantages will continue to unfold to an admiring world. The question then naturally arises, as above remarked, "What is Character?" If the word character may be defined to be the present natural, intellectual, social, and moral condition of an individual, and if

disposition in respect to sensitive beings mean natural fitness, quality, aptitude, aptness, &c., what then, the inquiry is, is her real character and disposition? Does her natural character compare with that of man's, or what is the difference between them? As far as our knowledge and observation extends, we can perceive but a very little difference between the sexes. It is demonstrated that the all wise Creator has endowed them with the same faculties and passions. Again, they are capacitated very much alike. Who has not seen, as a general thing, as much native intellect in the females as among the males? If the one has memory strong and retentive, so has the other; if judgment, perception, conception, imagination, and discrimination are the property of the one, they are also the property of the other. Possessing these powers in common with her fellow man, the next thing is the development, improvement, and the right exercise of them.

One may say: Well, why is it that there are no more female writers and composers than there has been and now are?—why not more philosophers, and geographers, and where are the great discoveries and inventions made by them? And so of all the rest.—The answer is, not because the capacity is not there, but the simple reasons are these: that they have not been so much directed towards these objects; the same pains have not been taken to bring out their powers; and lastly, because they have been confined to the domestic circle. All, then, that we have said respecting the intellectu-

al abilities of the fair sex, being sufficiently clear and conclusive to every unbiased mind, permit the writer to say to the ladies, if you have hitherto entertained any doubts in that direction, they should only live like the bubble on the passing stream, or the momentary spark from the smith's steel. Let the world of man see in your own generation, and generations unborn will bear testimony, that by an extraordinary exertion of your powers, and a closer application to study, the God of Nature in point of intellect has made you not second to man—while he was made to rule and govern in one respect, the female was made to keep equal pace with him in the respects above mentioned.

WILBERFORCE UNIVERSITY.

BY REV. E. WEAVER.

We had the pleasure of spending our Christmas holidays at this young but growing Institution, which has for its President, the Rev. Mr. Rust, from the East, a man well fitted to occupy this position. We visited a number of the classes, with which we were well pleased. Those in the mathematical department acquitted themselves with credit, as did also the Physiology and Latin classes.

This Institution has the best of teachers. Miss Allen, and those other young ladies, deserve much credit for their zeal as teachers. May the smiles of heaven beam with uncommon refulgence upon them, and upon the whole Institution, with its President at the head.

TEMPLE OF THE MUSES.

MAY I NOT LOVE ?

BY D. A. P.

May I not love the beauteous flow'rs
That in the gardens grow
Or those which deck wild nature's bow'rs,
Upon the mountain's brow.

May I not love the brilliant gem
On wisdom's lofty crown ?
Or that still brighter diadem
Which Gabriel's head adorn ?

May I not love to gaze upon
The starry robes of night ?
Watch as her burning cars roll on,
And trace an angel's flight ?

O Science ! may I not love thee ?
Thou giant son of heaven !
In thee, what wond'rous charms I see !
God's power to mortal's given.

May I not love to stray along,
The river's grassy side ?
The forest cheer, with holy song ?
And swim the flowing tide ?

May I not love the art divine,
Which makes the canvass breathe ?
Whose mimic landscapes glow and shine,
With streams and flow'ry heath ?

Which makes the lifeless marble break,
The silence of the grave,
And with historic language speak,
The praises of the brave.

Sweet Music ! may I not love thee ?
Thou charmer of the soul !
Thy strains like drops of honey be,
Thy notes, like morning dews.

The charming maid, may I not love—
Whose pleasure is in books ?
Whose heart is like the peaceful dove,
With virtue's modest looks.

Who scorns the swinish joys of earth,
Who seeks a throne on high—
Whose heart pants not for windy mirth—
Whose hope is in the sky.

O poetry, thou child of love !
Whose harp by God was giv'n ;
Thy songs are echoes from above—
Thy voice the breath of heav'n.

May I not love thee ? thing of light !
For love is in thine eyes ;
Thine is the eagle's sunny flight !
Thy home is in the skies !

Lord ! I may love them all for thee—
Will love them for thy sake,
Will love, till in eternity,
My loving soul shall wake !

FAITH.

BY R. W. STOKES.

Faith in the Redeemer as a staff to the soul,
Supports and protects when the storm billows roll,
It gives to the spirit foretastes of the love,
That the perfect inherit in glory above ;
It cheers the affliction, and softens the rod,
That are sent in the mercy and goodness of God.

Do the children of Belial arise in their might,
To battle against us who strive for the right ?
Do they in night's mantle our hopes all enshroud ?
Are the lowly down-trodden while triumph the proud ?

Faith lively, yet humble, with accents of prayer,
Views the throne of the Eternal—lo ! Jesus is there !

The righteous are often oppress'd by their foes,
Excluded from rest and encompass'd by woes ;
And the sword of the spoiler, deep stained with
their blood,

Pursues them relentless by field and by flood !
Yet to hills high and holy, whence blessings
come down,
Faith looks while receiving her martyrdom crown !

She looks to high heaven and there sees unfurled,
The banner of Jesus, who ransom'd the world !
It waves near the throne of Jehovah, I Am,
And its folds are all stained with the blood of
the Lamb !

Wave on glorious banner, from Jerusalem's high
walls,

Till the Kingdom of satan submissively falls !

And thou blessed faith—thou offspring of heaven,
To man by a Saviour beneficent given,
Fill thou our spirits, and illumine the road,
That leads us wrath-children home, home, to
our God ;

Till the journey accomplished, we fall down at
the throne,

Then thy mission, O, faith to thy children is
done !

MISCELLANEOUS.

BIRDS.

PART 2.

BY S. G. B.

RAVEN.—(*Cornus*.)

A knowledge of this celebrated
bird has been handed down to us from
the earliest days ; and its history is
almost coeval with that of man. In
the best and the most ancient of all
books, we learn, that at the end of
forty days after the great flood had
covered the earth, Noah wishing to
ascertain whether or no the waters
had abated, sent forth a raven which
did not return unto the ark. See
Gen. viii. 7. This is the first notice
that is taken of this species. Though
the raven was declared unclean by
the law of Moses, yet we are informed
that when the prophet Elijah provoked
the enmity of Ahab by prophesying
against him, and hid himself by the

brook of Cherith, the raven was ap-
pointed by heaven to bring him his
daily food. See 1st Kings xvii. 5-6.

The color of the raven has been
noticed and set forth as comparison of
a special trait in the royal lover of
Jerusalem, in the enthusiasm of af-
fection, thus describes the object of
her adoration, in reply to the following
questions:—See Songs of Solomon
v. 9, 10, 11.

"What is thy beloved more than another beloved
O thou fairest among women ?"

"My beloved is white and ruddy, the
Chiefest among ten thousand ;
Her head is as the most fine gold ;
Her locks are bushy, and
Black as a raven."

The above mentioned circumstances
taken into consideration, one would
suppose that the lot of the subject of
this article would have been of a
different complexion from what history
and tradition informs us is the fact.

But in every country we are told the raven is considered an ominous bird, whose croakings foretell approaching evil; and many a croaking beldam has given interpretation to these oracles of nature to infuse terror into a whole community. Hence this ill-fated bird from time immemorial, has been the innocent subject of vulgar obloquy and detestation. And indeed the ancients have not been the only people infected in this species of superstition; the moderns, even though favored with the brilliant light of christianity, have exhibited as much folly through the impious curiosity of prying into futurity, as the Romans themselves. But it is the province of philosophy to dispel these illusions which bewilder the mind of man, by pointing out the simple truths, which nature has been at no pains to conceal. But which the folly of mankind has shrouded in all the obscurity of mystery.

SPECIFIC CHARACTER, HABITS AND GEOGRAPHICAL RANGE OF THE RAVEN.

This very remarkable animus is found nearly all over the habitable globe. We trace it north from Norway to Greenland¹ and hear of it in Russia, Liberia, meet with it in the Arctic Circle and all through Europe. And it is believed that the bird may be found all over the entire continent of America. The food of this bird is dead animals, matter of all kinds, not excepting the putrid carrion which it devours in common with vultures, worms, grubs reptiles, and small fishes. The raven measures from the

tip of the bill to the end of the tail, about twenty-four inches, and is four feet in extent; the bill is long and strong, of a shining black, notched near the tip, and three inches long; its eyes are black, the general color of this bird is deep glossy black, with steel blue reflections; the lower parts are less glossy; the tail is rounded, and extends two inches beyond the wings; its legs are two and a half inches long, with feet strong and black; its claws are long. This bird is said to attain a great age, and its plumage is subject to a change, from the influence of years and of climate. It is found in Iceland and Greenland entirely white.

EDUCATION OF BISHOP BROWN'S DAUGHTER.

A friend of Bishop Brown who received his first appointment from the hand of that venerable, useful and truly pious prelate, sent his youngest daughter to Wilberforce University, with a view of keeping her there three years, to prepare her for the business and profession of a teacher, so that she might have the means of her own support, and also be prepared to minister to the wants of her mother in old age and affliction. Instead of three, Miss Brown stayed but one year. As many friends assisted in sustaining her, we deem it justice to them, to know that the funds put into our hands have been faithfully applied. The donors with their contributions are as follows:

| | |
|-----------------------------|--------|
| Rev. William H. Waters..... | \$0 25 |
| “ Richard P. Gibbs..... | 25 |
| “ S. P. Byard..... | 1 00 |
| Henrietta Barber..... | 25 |
| Mary Payne..... | 25 |
| Walter Freeman..... | 25 |
| Henry Thomas..... | 25 |
| David Boone..... | 25 |
| J. Cornell..... | 50 |
| Maria Cornell..... | 50 |
| Rachael Johnson..... | 25 |
| Elisha Johnson..... | 25 |
| Margarette Burley..... | 25 |
| Cash..... | 10 |
| do | 10 |
| do | 5 |

Total.....\$4 75

Which was raised through Brother J. A. Shortes, at the last Baltimore Conference.

| | |
|---|------|
| Rev. Gustavis Brown, of the Baptist Church..... | 50 |
| Mrs. Harriet Dunlop..... | 35 |
| do Durham..... | 50 |
| do Harriet Hurbert..... | 50 |
| do Fanny Lee..... | 1 00 |
| do Hannah Patten..... | 1 00 |
| do Jane Brooks..... | 1 00 |
| do Harrit Carrol..... | 25 |
| do Josephine Stewart..... | 1 00 |
| do Amy Peterson..... | 1 00 |
| Mr. Alexander Clark..... | 2 00 |
| do Sullivan Clark..... | 5 00 |
| Rev. Emanuel Wilkerson..... | 1 00 |
| do Elisha Weaver..... | 1 00 |
| do Frederick Myers..... | 75 |
| do Bazel L. Brooks..... | 50 |
| Mr. Ezekiel Pires..... | 1 00 |
| Mrs. Matilda Bird..... | 1 00 |
| Rev. Page Tyler..... | 3 00 |

| | |
|--------------------------|--------|
| Rev. J. M. Brown..... | 5 00 |
| do J. P. Campbell..... | 5 00 |
| do John Turner..... | 5 00 |
| do William Jackson..... | 1 00 |
| do Griffin Nelson..... | 1 00 |
| do Wm. C. Treven..... | 1 00 |
| do Willis R. Revels..... | 5 00 |
| do D. A. Payne..... | 122 40 |

Total received and expended

for her.....\$172 50

The above account includes sixteen dollars for her expenses here, and two dollars for medical attendance by one of the physicians of Xenia.

MISSIONARY INTELLIGENCE.

METHODIST.

Through the kindness of Rev. T. M. Eddy, we have the report of the Missionary Society of the M. E. Church, from which we learn that they have one mission in Africa, one in China, one in Germany, one in India, one in Bulgaria, and one in Norway, Sweden and Denmark, called the Scandinavian. One in South America, one in the Sandwich Islands. Besides these, they have several small missions among the Indians. Add to these the German domestic missions, the Scandinavian, the Welsh, the French, and the domestic missions, then you have an outline of the wide missionary field occupied by this active branch of the Christian church. In their foreign missions they have,—missionaries, 42; assistants, 58; members, 2,402; schools, 44; scholars, 1,870.

Of which in Africa there are laborers, 36; members, 1,374; schools, 24; scholars, 534.

The Episcopal supervision of these missions, are as follows:—Africa under Scott and Jones; China, Baker and Waugh; Germany, Morris and Ames; India, Jones and Simpson; Bulgarian, Simpson and Jones; Scandinavian, Morris and Ames; South America, Ames and Scott; Sandwich Island, Baker; Indian missions, Jones.

Since the publication of the report from which we have culled our facts, the Rev. Francis Burns of Liberia, has been consecrated Bishop of the Methodist Episcopal Church in Africa. This places these African missions in a new attitude, and we shall anxiously look to see what will be the relative attitude of the M. E. Church in America.

PRESBYTERIAN.

The Board of Foreign and Domestic Missions for the Presbyterian church, presents a very encouraging state of things. Indeed, China and Africa constitute these foreign fields.

We regret that our protracted illness from which we are now rapidly recovering, have prevented us from acquiring missionary intelligence from the Lutherans, Baptists, Episcopalian and Roman Catholics, as well as the Congregationalist, in time for this issue.

For the Repository. A TRIBUTE TO THE DEPARTED LAURA.

BY A FRIEND.

'Twas early morn. The bell slowly tolling, tolling, with its sad notes, seemed to say: "The youthful and beautiful away from earth are passing."

Sad faces were in the group that slowly wended its way, at that early hour, to the house of mourning.—Many a heart was wildly throbbing, for the deep, dark death shadow had settled upon us, and folded his sable wings around the form of one fondly loved and cherished—another seraphic spirit had plumed its pinions, joined the white winged choir, and e'en now strikes a harp in Paradise.

Slowly, day by day, did the fell destroyer win his way. Her step grew lighter, her voice fainter—the last farewell spoken, the faint heart-throb hushed, and the jewel gone to God who gave. The youthful form which but a few months since glided among us, with the glow of health upon her cheek, now lies marble cold, decked in the habiliments of the tomb. The hush of burial is over—all, all is passed and gone forever. The form we have loved is crumbling away,

"Hands we have pressed, are covered with mould,
Lips we have kissed, are pallid and cold."

Did her soul grow faint with fear? and all seem dark and drear, while passing through the valley and shadow? Was there no hope upon which she could lean in tranquil rest?—no sun shining to light her path to the better land? Ah! yes! It was illumined gloriously by the Sun of Righteousness, and she safely passed the dark river, on to the other shore. No dark clouds, or gloomy doubts obscured her vision. Her faith was bright, and strong, fixed upon the "Rock of Ages." Her angel father, who has passed from earth, his soul bounding with rapture untold, hastened to unlock heaven's golden

portals, and gently led in the new-born soul, revealing to it the glories of the Spirit Land.

But there were mourners left on earth, so wounded, so stricken in spirit, that they wept in child-like agony little reckoning the joy of the released one. The friends of the faded one! Who shall paint their grief? Their anguish who shall tell? God help them in this hour of deepest trial! He only can soothe the weary, bleeding heart, and may these stricken ones, with an eye of faith, look away from earth's dim vista, and trace the emancipated spirit of the loved one, into realms of bliss. We cannot justly mourn, though tears will fall, for "our loss is her gain." We know she is a shining star set in our Redeemer's crown, bought, polished, and saved through the merits of his blood.

And O, let us think, that ere Death shall again fold his grim, dark wings, we too may die—he may stamp his signet seal upon our brow. Let us then live, while we live, so at last *we* may tune *our* harps of ceaseless joys, where flowers perennial bloom.

THE FIRST RELIGIOUS PAPER PUBLISHED IN THE UNITED STATES.

CINCINNATI, Dec. 6, 1858.

Eds. Com.—In the issue of the Daily Commercial of October 27, 1858, is a letter from Mr. Nathaniel Willis to the Boston Recorder, claiming to have been the first publisher of a religious paper in the United States, and perhaps the world. He, in that

letter, gives a history of the Recorder, and its final triumph as to stability and standing. He says: after much trouble and expense, the first number of the Recorder was issued the 3d of January, 1816, being nearly forty-nine years ago, at Boston. In reply, I have to say that Mr. Willis is not the first. He makes mention of what he calls a circular, printed at Portsmouth, N. H., for Elias Smith. He says, I suppose containing an account of Smith's preaching, he a Free Will Baptist, but gives no date nor credit as a religious paper, when it was a regular religious journal, called The Herald of Gospel Liberty, regularly printed weekly and subscribed for; I recollect well of reading it. It was commenced in September, 1808, over 7 years before the Recorder was started. My oldest brother was a subscriber to it, (he being a member of the Free Will Baptist church, at that time not thought orthodox,) and I suppose there were none in Boston, so that The Herald was not considered by Mr. Willis a religious paper. The Herald of Gospel Liberty was published afterwards at Exeter, N. H., under the name of "The Christian Herald," and is now, (I am informed,) published in Newburyport, Mass. I have no desire to take from Mr. Willis the credit that is due him in first publishing a religious newspaper in the United States, were he the first, but he cannot claim to that right without wronging those that commenced over seven years before him, as Elder Elias Smith has the credit of publishing the first in the United States. As to its ortho-

doxy I have nothing to say. Even admitting that the Herald of Gospel Liberty was a mere circular, (I never heard of circulars being supported by subscription,) there is another religious newspaper that will take the precedence of the Boston Recorder. Ohio can claim as being the first State, and Chillicothe the town, where the first religious newspaper was published west of the mountains, and, according to Mr. Willis' letter to the Boston Recorder, is the first in the United States. In the year of our Lord, 1815, Mr. John Andrews, of Chillicothe, (now called the "ancient metropolis of Ohio,") commenced the publication of the Weekly Recorder, a religious newspaper—(at what time in the year I do not know,)—the first west of the mountains, under the patronage of the Old School Presbyterians, there being no New School at that time. It was continued several years under that name. I read it in 1818, having emigrated to the west from Massachusetts. It was printed in quarto, as was the Herald of Gospel Liberty. The Recorder moved to Pittsburgh after some years, and Andrews published it under the name of Pittsburgh Recorder, and afterwards was merged into The Banner Advocate, and is the organ of the Presbyterian church in that region. What I have said I leave for the public to decide to whom belongs the credit of publishing the first religious newspaper in the United States, if not the world.

Yours,

C. TOBEY.

PAUL AND VIRGINIA.

Lieut. Habersham thus recounts the circumstances upon which the celebrated romance of "Paul and Virginia" was founded, which may be new to some of our readers:

Mademoiselle Caillon, aged eighteen, and very beautiful, was returning from France to Mauritius. M. Montendre was a passenger by the same vessel, and they naturally fell desperately in love. The vessel was wrecked very near Port Louis, and most of the passengers and crew were lost. The lovers were on the ship's fore-castle, among others, with the sea breaking threateningly around them; others of the crew were aft on the quarter-deck. Many were, it seems, trying to save themselves in one way or another, some of whom eventually succeeded. M. Montendre might have been among these latter, but he would not make the attempt unless Mademoiselle Caillon would accompany him. This the lady shrank from, as it would necessitate the removal of her apparel. In vain the gentleman implored her to resort to it as the only chance of escape; her resolution remained unshaken.

"Very well," he ended, sadly, "I will die with you, if it must be so."

And the green waves washed mercilessly over them, and the white boiling foam covered them as with a winding sheet. They were never seen more—such was the death of "Paul and Virginia." When last seen, he was standing erect, with his strong arms folded over a hopeless breast,

and she, with a depending hand resting upon his neck, and eyes of despairing love lifted to the averted ones of him who could no longer save her. There is something grand in this piece of self-devotion; something sublimely beautiful in the purity of this modesty which shrank from violation, but not from death. St. Pierre had a ground well worthy the creations which his lofty genius reared upon it. Alas, poor "Paul and Virginia!"

AFRICAN CIVILIZATION SOCIETY—NIGER VALLEY EXPLORING PARTY.

To the Friends of Christian Civilization in Africa:

The attention of the colored people of intelligence and piety has been directed, of late, to the country of Yoruba, in Central Africa, as a region affording many inducements for christian enterprise and labor, not only in planting christian churches and schools, but also for the development of christian civilization. In order to bring the subject directly to the notice and favor of the people interested in the great work, it has been deemed advisable to send out reliable and educated colored men, to explore and report their observations to their friends in the United States. Three educated colored gentlemen, Messrs. Delany, Campbell and Douglas, are now under appointment to proceed to Yoruba, and make arrangements for a select emigration of enterprising men to that fertile region.

They will go out under the auspices of the "African Civilization Society," of New York, and intend to prepare the way for others to follow. Four other enterprising men desire to go at the same time, who need aid to enable them to place themselves in Yoruba. Those who feel interested in Africa's redemption and the elevation of the colored race, will need no labored arguments to awaken their sympathy for this cause. Their attention, therefore, is called to this voluntary movement on the part of the colored Americans for the welfare of Africa. Thousands of philanthropists have been waiting for some practical method whereby they can show their sympathy for the African race. This method is now presented to them. The undersigned will be glad to afford any information concerning the plans and movements in regard to African civilization, and the development of lawful commerce, and cotton culture in Central Africa, and will appropriate any funds which may be sent to this specific object. The Treasurer is Isaac T. Smith, Esq., Secretary of Mariners' Savings' Institution, No. 1 Third Avenue,

Yours respectfully,

T. BOURNE,

Sect'y Af. Civilization Society,
No. 23, Bible House, N. Y.

OBITUARY.

Died on the morning of the 20th ult., Mrs. Laura T. Smith, daughter of the lamented Michael Clark of Cincinnati, and step daughter of Bishop Payne.

Mrs. Smith was only 21 years and 11 months old. She had been gradually failing for the last five months, literally pining away under the unconquerable of all diseases—grief—a broken heart, and finally fell a martyr to disappointed—to misplaced affection, and conjugal integrity. Her last words were, “O, how bright the Saviour! He never appeared so bright to me before. The Saviour has come. Precious Saviour! precious Saviour! I am now ready to go!”

In a few moments after she breathed her last, so suddenly, so calmly, so sweetly, that the Bishop who was bathing her fevered temples with cologne water, knew it not, and believed it not for several minutes after she had ceased to live on earth.

In her death she was lamented and honored, as few young persons ever were. At Wilberforce University the obsequies were conducted in the most affecting manner, by President Rust. And at Cincinnati, in the same thrilling and pathetic spirit, by Rev. C. A. Warren.

Gentle, amiable, retiring, loving in life and in death, her premature end has subdued the hearts, and bedewed the eyes of all who knew her, and of many who only heard of it. In the family circle she has left a vacuum that can never be filled, for the affections of her nearest relatives cling to her memory as the ivy to the elm.

We have received the following from the Rev. President of Wilberforce:

We cut the following slip from a Nashville paper, which notices in most

respectful terms the character and demise of Rev. Isaac Hadley, a colored Methodist preacher of that city eminent, for piety, usefulness and eloquence. We know the dear brother, so highly eulogized by the secular papers, only by report, but we enjoyed the rare pleasure of an acquaintance with his most excellent lady, who has been for the past year connected with the Wilberforce University. She was called suddenly home from her studies a few weeks since to nurse and administer such consolations to her dying companion, as an affectionate and devoted wife christian alone knows how to administer. Neither medical skill, nor general respect, nor affection itself could longer keep on earth one so pure, so fully fitted for the joys of heaven. We tender to sister Hadley our christian sympathy and condolence in their sad bereavement, and assure her that she is not forgotten by her numerous friends at Wilberforce, for the teachers, students and neighbors offer their fervent prayers to God in her behalf, praying most of all, that the consolations and support of that holy religion may freely be imparted to the bereaved and deeply afflicted widow, which so wonderfully sustained her companion in the conflicts of life, and the agonies of death:

“LARGE FUNERAL PROCESSION.—About the longest funeral procession we have ever seen, marched to the Cemetery on Saturday with the remains of Isaac Hadley, a colored Methodist preacher of high standing and great popularity among his brethren. We stood at the head of the cortege upon

the hill near the graveyard, fully three-quarters of a mile from Broad street, on Summer, and the carriages were still coming into the latter. We counted one hundred and seventy-six men on foot, double file, followed by fifty-six carriages and nine buggies, containing two or three hundred men and women. A more orderly procession we never saw. But those forming it constituted only a part of the vast number who went to the Cemetery by the various streets leading in that direction. Isaac Hadley was a model servant, an honest man and a christian.”

LITERARY NOTICES.

Catalogue of American Manuals, and Catalogue of American Birds; by Spencer T. Baird, Secretary of the Smithsonian Institution.

These are well prepared and classified, but useful only to Naturalists, students of Natural Science, and professional hunters. From these catalogues it appears that the North American birds given were,

By Wilson, in 1814.....283

“ Bonaparte, in 1838.....471

“ Audubon, in 1844.....506

The World's Anti Slavery Movement; Its Heroes and its Triumphs; by John M. Langston, Esq.

This is a pamphlet of 23 pages, and is valuable on account of the historical facts which it furnishes to the mind of the unlearned reader. These are presented in a clear and forcible manner. Its chief fault is its brevity—

on so sublime a theme, lawyer Langston might have dwelt a little longer, without fear of using up the patience of his readers.

Maryland Colonization Journal, for November,

Is before us. Its chief articles are the Proceedings of the Slaveholders on the Eastern Shore of Maryland—(all we have to say of them at present is, that they evince the spirit of their Egyptian prototype)—and the Defence of President Benson, against the charge of abetting the infamous Captain Simon, commander of the Regina Coeli. We are glad to see the President's defence—we believe his statements to be true. May the God of nations give him courage always to stand up for the right, and perish rather than do a mean act.

Colored Aristocracy of Saint Louis; by Cyprian Ola Morgan.

This is the title of a pamphlet of 22 pages. It has considerable literary merit; but its moral bearing is as disgraceful to its author, as it is libelous to some of the people whom he represents as the aristocracy of St. Louis. If his statements be true, the majority of those whom he styles the Colored Aristocracy of St. Louis, are a disgrace to their race, and no honorable man of color need desire their acquaintance. We have but little personal knowledge of any of the parties beside Mr. Frances Robinson, whose shoe latchet Cyprian is not worthy to unloose.

*"Religion in Common Schools"—and
"The Method of Introducing Religion into Common Schools."* By
Rev. R. S. Rust, A. M.

Such are the titles of two Tracts, written by the elegant pen of the gifted President of Wilberforce University. For twenty-five years, we have not read anything that more fully accords with our own views and personal experience. Led by the Spirit of God, as far back as 1830, I commenced a common school upon the very plan proposed by this able educator, and having taught in Charleston, South Carolina, Philadelphia, Baltimore, Washington, and other minor places, I never found it to fail in producing the very results contemplated by President Rust.

We recommend their careful perusal by every one to whom is entrusted the training of immortal minds. About their literary merits, we have not time nor space to speak at present, only to remark that they are replete with beauty as they are full of truth.

We have on the table before us two numbers of "The Wool Grower and Commercial Reporter." This paper gives the statistical report of the sheep population of different States, and also devoted to the commercial and industrial interest of the community. It has among its contributors some of the best minds the world affords. Travelers visiting Cleveland are especially invited to call at 37 Bank street, where they will find a variety of reading matter, which they can examine free of charge.

We wish for the editors and contributors of the "Wool Grower," a happy new year.

We have also the first number of the daily and weekly "National Democrat," of Cleveland, edited by C. F. Flood, who is an able editor, and stands upon the platform of James Buchanan—as one of its spokesman.

Also lies upon our table Vol. X. No. 1 of the "Beauty of Holiness," edited by our esteemed friends, Rev. Mr. French and much beloved lady, who is distinguished for her ability.

Brother French has moved to the city of New York, and the "Beauty of Holiness" now hails from 45, Bible House, New York. It comes to us neatly bound, and with beautiful emblematic engravings.

We wish for Brother French and lady a happy new year, and great success in their endeavors to do good. May God bestow upon them his choicest blessings.

E. W.
E W

NOTICE TO ALL CONTRIBUTORS TO THE REPOSITORY.—You must send them to me if you wish them to appear in a prominent place in the Repository; or if you send them to Bishop Payne, you must send to him in time for him to forward them to me, and send postage stamp, that the Bishop will not have to pay it out of his own pocket.

Rev. Levin Lee, the oldest member of the Baltimore Conference, has been quite indisposed for the last few months.

KEEPING THE BRAIN FALLOW IN CHILDREN.—When we are considering the health of children, it is imperative not to omit the importance of keeping their brain fallow, as it were, for several years of their existence. The mischief perpetrated by a contrary course, in the shape of bad health, peevish temper, and developed vanity, is incurable. Some infant prodigy, which is a standard of mischief through its neighborhood, misleads them. But parents may be assured that this early work is not by any means all gain, even in the way of work. I suspect it is a loss; and that children who begin their education late, as it could be called, will rapidly overtake those who have been in harness long before them. And what advantage can it be that a child knows more at six years old than its compeers, especially if this is to be gained by a sacrifice of health which may never be regained? There may be some excuse for this early book-work, in the case of those children who are to live by manual labor. It is worth while, perhaps, to run the risk of some physical injury to them—having only their early years in which we can teach them book knowledge. The chance of mischief, too, will be less—being more likely to be counteracted by their after life. But a child who is to be at book work for the first twenty-one years of its life, what folly it is to exhaust in the least its mental energy, which, after all, is its surest implement.

Keep your eyes upon your neighbors, take care of them; don't

let them stir without watching—they may do something wrong if you do. To be sure, you never knew them to do anything very bad, but it may be on your account they have not; therefore don't relax any effort to keep them where they ought to be. Never mind your own business—that will take care of itself.

Men plant prayers and endeavors, and go the next day looking to see if they have borne graces. Now, God does not send graces as he sends light and rain; but they are wrought in us through long days of discipline and growth. Acorns and graces sprout quickly, but grow long before ripening.

We do hope our brethren will at once suggest some plan by which to make up the money that our esteemed Bishop Payne lost in Chicago in last September. The amount lost was sixty dollars, which is sensibly felt by one of so limited a salary, but can be made up by our numerous people, and no one would feel it. It will also be recollected that the Bishop has been seriously afflicted for several months, which has been attended with considerable expense.

W. R. R.

Rev. James R. Sterrett of the Baltimore annual Conference, died on the 24th of November last, in the thirty-third year of his age, and fifth year of his ministry.

A great revival of religion has been in progress for several months in the Israel Church, Washington, D. C.

NOTICE TO ALL AGENTS AND SUBSCRIBERS.—I hope you will all send in your dollar for the Repository, for we cannot get along unless you send in your money. I hope all will come up. I get nothing for my services, and am the servant of all. It is worth at least \$150 a year to attend to it; but I do this so that we may have a respectable work to appear before the world.
E. W. *Ex. Ed.*

The obituary notice of the decease of the amiable daughter of Brother and Sister Jones, of Canada, will appear in our next; the manuscript has got mislaid.
W. R. R.

NOTICE.

CHANCE FOR A GOOD EDUCATION IN INDIANAPOLIS, IND.

Those of our people desiring to send their children to a good school, throughout this State and anywhere else, can send to the Rev. E. Weaver, pastor of the A. M. E. Church, of Indianapolis, Ind. Boarding can be had on fair terms. The following branches are taught: Spelling, Reading, Writing, Arithmetic, Grammar, Geography, History, Anatomy, Physiology, Hygiene, &c.

P. S.—There is also a good Assistant Teacher in this school.

Address, Rev. E. WEAVER.

The smallest compliment we receive from another, confers more pleasure than the biggest compliment we pay to ourselves.

MORE LIGHT ON THE SCRIPTURES.—

In the midst of the discussions now going on in the religious world respecting the text of the sacred Scriptures and the accuracy of our translation, and in view of the attempts that have recently been made, with the most indifferent success, to put forth what are called improved and more liberal translations, it is interesting to note the recent publication of the Vatican Codex, a work that has long been announced, and which is said to have occupied the attention of the Biblical scholars of Europe and America for a great many years. The seal from this celebrated volume, generally regarded by scholars as the most ancient and authentic copy of the Greek Scriptures in existence, is thus removed, and it becomes at length the property of the reading public. This work is published by consent of the papal Government, and in its appearance is a marked event in the history of Biblical literature and criticism.

Angels in the grave, will not question thee as to the amount of wealth thou hast left behind thee; but what good deeds hast thou done, while in the world to entitle thee to a seat among the blest.

In the Prussian standing army of one hundred and twenty-six thousand men, but two soldiers are unable to read; and of two million nine hundred thousand children between the ages of seven and fourteen, at the last census, two million three hundred and twenty-eight thousand were actually attending the schools.

REPOSITORY OF Religion and Literature.

VOL. II.

INDIANAPOLIS, APRIL, 1859.

No. 2.

RELIGION.

CHERUB—CHERUBIM.

BY REV. E. WEAVER.

This is a word that is often quoted in scripture by some of the old patriarchs, and referred to by some of the apostolic writers, though it may look a little simple, and not of much importance, yet we conceive it to be, and worth noticing.

We remark, in the first place, that Cherub is a Hebrew word, and signifies knowledge, and are so called from their exquisite knowledge; and were therefore used for the punishment of man who sinned by affecting the divine knowledge, in which we find the reference in Gen. 3d ch. and 24th v.: "So he drove out the man,"
VOL. II.—7.

and placed at the east of the Garden of Eden Cherubim, [which takes the plural form,] and a flaming sword which turned every way, to keep the way of the tree of life." There is, however, but an obscure description given us of the Cherubim, which Moses placed upon the ark of the covenant—Exod. 25th ch. 18th vs.: "And thou shalt make two Cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat," (19th vs.) "And make one cherub on the one end, and the other cherub on the other end; even of the mercy seat shall ye make the cherubim on the two ends thereof. And the Cherubim shall stretch forth their wings on high, covering the mer-

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cy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the face of the Cherubims be."

This seems to be a fair representation, as well as of those which God posted at the entrance of that delightful garden, out of which he had driven Adam and Eve. It is thought by some, that both of these representations had a human figure, and they had their station assigned them, whose duty it was to guard the entrance to it, and that each one held a flaming sword in his hand. The prophet Ezekiel makes a comparison of the King of Tyre to the Cherub which covered the ark of the covenant, in the 28th ch. 14th and 15th vs.: "Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." That is, glittering, shining like gold. Moses' two Cherubim covered the mercy seat, with their wings extended on both sides, looking one to another, having their faces turned toward the mercy seat.

God, as we so understand it, is supposed to set on the mercy seat, whose face the Angels in heaven always behold, and whose eyes are always fixed upon God, to observe and receive his commands, and to execute and carry out his will; and toward Christ, the true propitiatory, which mystery they desire to look into, to which we find a

reference in 1 Pet. 1st ch., 12th vs.: "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that preached the gospel unto you, with the holy ghost sent down from heaven; which things the Angels desire to look into." That is, not envying mankind their near and happy relation to him, but taken pleasure of it; for Moses also calls those representations which were made in embroideries upon the veil of the tabernacle Cherubim of cunning work. Read Exod. 26th ch. 1st vs., latter clause, and here you will get a fair representation.

But once more, Cherub, many think this word is a name given to Angels; but whether it is a distinct class of celestials, we have no means of determining. The original meaning of the term, and shape or form of these, any farther than that they were *alata animata*, "winged creatures," is not certainly known.

The word in Hebrew is sometimes taken for a calf or ox—Ezekiel 10th ch. 14th vs. Cherub in Syriac and Chaldee signifies to till or plow, says Mr. Watson. Grotius says, they were figures much like a calf, &c. The opinion of most critics, taken it seems, from Ez. ch. 1, 9, 10, is that they were figures composed of parts of various creatures; as a man, a lion, an ox, an eagle. But certainly we have no decided proof that the figures placed in the *sanctum sanctorum* were of the same form as those described by Ezekiel.

It would be well for us to remark here, that the cherubim being two in number of the sanctuary, one at each end of the mercy seat, the ark exactly in the middle, north and south sides of the tabernacle, the atonement was made, and that God was rendered propitious by the High Priest sprinkling the blood upon and before the mercy seat, which we give for a reference, Lev. 16th ch. 14 and 15 vs., which you may read at your leisure. Thus it appears that the glory of God did appear, and met his High Priest, and by him his people, and from hence he gave forth his oracles, &c.

But again, these Cherubim, it is said, had feet whereon they stood, 2d Chron. 3d ch. 13th vs., and their feet were joined in one continued beaten work to the end of the mercy seat which covered the ark; so they were wholly over it, or above it.

In conclusion, we would say, in the language of Mr. Watson, "As to the living creatures improperly rendered 'beasts' in our translation of Rev. 4 and 7, some think them a hieroglyphical representation, not of the qualities of an angel, but of those of a real christian; the first a lion, signifying their undaunted courage; the second a calf or an ox, emblematical of unwearied patience; the third with the face of a man, representing prudence and compassion; the fourth a flying eagle, signifying activity and vigor."

Thus, my readers, we have tried to interest your minds upon the Cherub—Cherubim, a subject I suppose you have given but little attention to.

And as the Repository is intended to interest the minds of our readers, we therefore give a variety of topics.

RELIGIOUS NEWS FROM THE CHURCHES.

We would say that it affords us much satisfaction to inform our readers that the Lord has done a great work in our charge, though it has appeared dark and gloomy for a long time, thank God at length the dark veil was bursted asunder, and the light of the Gospel of Christ shone forth into the hearts of many; yea, a number of the tall cedars of Lebanon were made to bow the knee and confess that God is able to forgive sin. All praise be unto our God, for He is worthy. Quite a number have been added to the church, and hope they may ever prove shining lights of the same.

We also received a letter from Rev. J. M. Brown, of Baltimore, which, it seems from its contents, that the greatest revival has broken out there ever known among that people, that they were coming to Christ by hundreds. O! how encouraging it is to the true believers in Christ, when they can hear such glorious news—sinners coming to the Lord. The Lord bless Brother Brown in the great work he is engaged in, and may he reap the reward of his labors.

Bro. Jackson and his wife, of New Albany, Ind., have had the outpouring of the Spirit of God in their charge. Sinners converted, backsliders reclaimed, and believers built up in the Savior. Praise ye the Lord.

Bro. A. W. Wayman, of Washington City, D. C., informed us that God had done, and still was doing, a great work in that part of his vineyard. May the Lord ever attend Bro. Wayman, in his arduous labors, and that he may be able to gather in many sheaves in that great getting up morning. Our soul is made alive from on high.

We also learn that Bro. John Turner and Bro. B. Brooks of Louisville, Ky., have in their charges the visit of the Holy Ghost. O, precious Saviour may thy spirit ever conduct them to the climes above.

Bro. F. Myers, of Springfield, Ill., sends good news to salute our ears from that portion of the work that God has moved upon the great deep of the hearts of sinners, and that they have been made to drink out of salvation's well. Still there's room.

The news comes up from Richmond, Ind., under the administration of Bro. Ross, that the fire had broken out, and many souls were added to the church.

And so it appears that there has been a general outpouring of the Spirit of the Lord throughout the land. Grd grant that it may run as fire; and we thank God that through the medium of the Repository our people can hear of the progress of the church, and the different societies. O, that God may sanctify every means of grace. E. W.

Time flies like an arrow, days and months like a weaver's shuttle, therefore, delay not to seek the Lord.

BIOGRAPHICAL REMINISCENCE.

Rev. Clayburn C. Yancy

Was a native of Old Virginia. About thirty-three years ago he emigrated with his family to Ohio, settled in Jackson county, where, for many years, he lived, prospered, and was beloved by all who knew him.

He commenced his career as a christian minister more than a quarter of a century ago, in the A. M. E. Church. At a later period in life, his opinion in reference to certain doctrinal questions underwent such a change as to influence him to withdraw from his old connection, and attach himself to the Baptist church. Here, as before, he continued for the remainder of his days a truly faithful and exemplary follower of Christ Jesus.

His was a life of usefulness in many respects. He was always willing and ready to embark in whatever seemed to him best calculated to promote, elevate and improve his deeply oppressed and injured race.

So at one time he was found laboring to advance the cause of education among the colored people, by attempting earnestly, through every means in his power, to give strength and efficiency to that excellent, but unsuccessful scheme, "The Ohio State School Fund Institute." He also left, (tho' in feeble health,) a numerous and dependent family, to labor in the dangerous and discouraging service of the American Anti-Slavery Society.—Thus he continued until compelled, under a broken down constitution, to retire from this field of usefulness.

As a man of more than ordinary intelligence, he filled every post assigned him with ability. And with all those who knew him his loss will be severely felt.

The last official act of a religious character which he performed in public was at the request of Bishop Payne, whom he assisted in public worship at

the Laramie Settlement in Ohio. Having attained his 61st year, and while apparently in tolerable health, after doing an excellent piece of work in his own garden on Saturday morning, the 26th of July, 1856, he was suddenly attacked by a fit of apoplexy, and in a few moments expired.

A. J. A.

LITERATURE.

LITERARY RECORD.

BY REV. BISHOP D. A. PAYNE.

The noble Benjamin Banneker, a perfectly black man, was the only Almanac Maker for the States of Maryland, Virginia, Pennsylvania, and Delaware from 1791 to 1802. A copy of his Almanac for 1792 can be seen in the archives of the Maryland Historical Society, at Baltimore. I have some of the original letters of this Astronomer, which constituted a part of his correspondence with Mr. Joseph Townsend, of Baltimore, concerning the publication of his Almanacs. They reach from '72 to '78.

The biographer of Banneker is John H. B. Latrobe, Esq., one of the nobility of Maryland. In January 1800, that brave soldier of the Revolution, the venerable James Foster, of Philadelphia, addressed a letter to Hon. George Thacher, M. C., touching the rights of his hapless brethren.

A copy of this letter lies before us. It bears upon its face the marks of the vigorous intellect which distinguished that eminent man.

Rev. Absalom Jones, rector of the Protestant Episcopal Church in Philadelphia, preached a sermon on the first of January, 1808, on the abolition of the Slave trade. His text was, "And the Lord said, I have seen the affliction of my people which are in Egypt; and have heard their cry by reason of their task-masters; for I know their sorrows, and am come down to deliver them out of the hands of the Egyptians."—Exod. 3, 1-7.

Rev. James Varrick, of the Methodist Episcopal, preached a similar sermon in New York City, the same day.

Mr. Peter Williams, jr., subsequently Rector of St. Phillips Prot. Episcopal Church, of said city, delivered an oration on the same subject, the same day.

Mr. Henry Simpkins delivered an

oration on said subject, in New York on the 2d of January, 1809.

Mr. William Hamilton, father of the enterprising publisher of the Anglo-African, delivered an oration on the occasion in the same city, before the New York African Society for Mutual Relief. Rev. William Miller delivered a sermon on the abolition of the slave trade on the 1st of January, 1810, in the city of New York.

Mr. Henry Johnson delivered an oration on the same subject in the same city on the same day.

Of all these literary productions, none have we been able to see but that of Rev. Absalom Jones. A copy of his sermon lies before us. It is entitled a "Thanksgiving Sermon," and published by request of the Vestry of St. Thomas' Church, before whose congregation it was delivered. It is a plain, touching and deeply pious discourse. And though not marked by any vestage of genius, or depth of research, it speaks well for the intelligence of the times.

On the same occasion, an original lyric composed by Mr. Michael Fortune was sung. The reader will find a copy of it in the Department of the Muses for this number. It is full of gratitude and love to God and man. That must have been an occasion of boundless joy to the worshippers at St. Thomas and elsewhere. Can't our first cousin, the Anglo-African, bring to light these early writings of the New Yorkers, especially that of his noble sire?

A rich treat for the admirers of

Dumas, translated from the French by JOHN LEE, Esq., of New York.

This translation was made at my request, and first published in 1849 in the Southern Observer, at Baltimore.

"ALEXANDER DUMAS.

"The following eulogy of Alexander Dumas, was written by Madam Girardin, (a talented French authoress and wife of the celebrated editor of the journal, *La Presse*.) in reply to the insinuations of the enemies of Mr. Dumas, that 'it was impossible for one man to write so many good books without the assistance of others.'

TRANSLATOR.

"The rapidity of composition of Alexander Dumas, resembles the rapidity of locomotion on railroads, both have the same principles, the same causes; an extreme facility obtained by immense difficulties conquered, carries you 60 leagues in three hours, and this is nothing, you laugh at this quick voyage, but to what are you indebted for this rapid travel, this facility of transport? To years of formidable labors, to millions expended in profusion, and scattered along the leveled route, to thousands of arms employed for thousands of days, to prepare the way for you; you pass; one scarcely sees you, but in order that you should pass so quickly how many souls have watched, inspected, spaded and ditched; how many plans made and unmade; what pain, what care has it cost, this road that you traverse in a few moments without care or trouble. Well, it is just so with the talent of Alexander Dumas;

each volume written by him represents some immense labors, an infinitude of studies, an universal instruction. Alexander Dumas had not the facility twenty years ago, that he has at present, because he did not know then what he knows now. But since then, he has learnt everything; and he forgets nothing, his memory is wonderful; his glance is infallible; he has in order to divine, the instinct, experience and the remembrance; he regards well, he compares quick, he comprehends involuntarily, he knows by heart everything that he has ever read, he keeps before him all the images that his eye has ever reflected, the most serious and the most futile events in history, the most ancient memoirs, he has retained them all; he speaks familiarly of the manners of all ages, and of all countries, he knows the names and uses of every arm of offence or of defence, of all vestments, of all furniture that has been made since the creation of the world, of all the dishes that have been eaten of, from the "stoic broth of Sparta," to the last dishes invented for "Careme." Is a chase to be described, he knows all the words of the *Dictionnaire des Chasseurs* better than the King's head hunter; a duel, he is wiser than Grisier; an accident to a vehicle, he knows all the terms of the craft as well as Binder or Baptise. When other authors write, they have to stop at each instant, to seek for some information, some indication to demand, a doubt or absence of mind or some such obstacle. Alexander

Dumas never stops for anything, and what is more, the habitude of writing for the theatre, gives him a great agility of composition, joined to this, a sparkling spirit, a gaiety, an inexhaustible fancy, and you may understand very well, how with such resources, a man may obtain in his works an inconceivable rapidity, without ever sacrificing the ability of their construction, without ever injuring the quality or solidity of his work."

AN ESSAY ON PROFANE HISTORY.

Delivered before the D. A. P. Literary and Historical Society of the Baltimore A. C.; By Rev. M. F. SLUBY, April 29, 1858.

MR. PRESIDENT AND FELLOW MEMBERS OF THE LITERARY AND HISTORICAL SOCIETY OF THE BALTIMORE A. CONFERENCE, NOW ASSEMBLED IN THE CITY OF WASHINGTON:—Our thanks are first due to an Allwise Providence who has so kindly and bountifully protected and brought us through another year, and has permitted us to meet together in order to celebrate our first Anniversary. All nations celebrate the day which gave birth to their liberties. Ancient Greece and Rome, that have long since passed away, had theirs. And the citizens of these United States celebrate theirs, and hail with demonstrations of joy the ever-memorable fourth day of July, and the birth day of the illustrious and immortal Washington. We celebrate not the day on which great battles have been fought, victories obtained, and prisoners dragged in tri-

umph in the midst of an enraged populace, thirsting for the blood of their victims. Neither do we celebrate the crowning of Kings, Princes, or Potentates of the earth. But we celebrate the first Anniversary of the Literary and Historical Society of the Baltimore Annual Conference. I hail this, Mr. President, as a new era in the history of the A. M. E. Church, and one which I believe, under God's assistance, will reflect honor and credit in ages yet to come, upon those who are this day associated with her. And for my part, I can only say that I desire to thank the Beneficent Author of all good for being born when and where I was, and that the portion of human existence allotted to me has been meted out in this church, and at this interesting period. Far be it from me to cherish, in any shape, a spirit of sectarian prejudice. But when I reflect upon the important part that this church has to perform in the liberation of a portion of mankind, I rejoice that I am a member of her. She stands at the present on commanding grounds. Older churches with somewhat different systems of government may be slow to acknowledge all that justly belongs to her. But we may say, and that without boasting, that she is doing her part in the great work of reformation. However, I shall enter upon no encomiums. Upon her, she needs none.

But before I proceed further, it becomes necessary that I clearly state the subject of our present address, so that we may enter upon it understand-

ingly, and if possible, with a clear conception of its importance to the human race. And it may well be expected that I should, in some measure at least, feel the embarrassment that the occasion itself must necessarily inspire; but I stand before you for the purpose of delivering an essay on Profane History, and shall endeavor so to do.

History, in the general sense of the word, signifies a true relation of facts and events that have occurred from time to time since the creation of the world. But the study of profane history would deserve but little time and attention bestowed upon it were it merely confined to the knowledge of transactions. It little concerns us to know that there was once such men as Alexander, Cyrus, Scipio, and many others who are called great, or that they lived in this or that age of the world, or that one Empire or Kingdom made way for another. But it doth highly concern us to know how and by what means these mighty Empires and Kingdoms were founded, and how they rose to such an exalted pitch, of which we so much admire, and what was the cause of their declension and fall.

It is of no less importance to study the manners of different nations, their genius, their loves, customs, and especially to acquaint ourselves with their characters and dispositions, talents, virtues, and even vices of those by whom they were governed, and whose good or bad qualities contributed to the grandeur or decay of the States

over which they presided. By the study of profane history we acquire another knowledge which cannot fail to excite the attention of all who are fond of polite learning, and that is the manner in which arts and sciences were cultivated and improved. And the nearer we approach to those countries first inhabited by the sons of Noah, to the greater perfectibility do we find the arts and sciences carried. And here it is by taking a view of the actions, manners, behaviour, talents, virtues, and vices of those that have gone before us, that the mind becomes furnished with prudent maxims and reflections, and is able to form wise and unerring rules for the conduct of life, both in public and private capacity.

By the study of history we are made wise, by the experience of others we see the passions of mankind, their interfering interest, and all the artifice by which they impose on one another. And we are also taught to be on our guard against flattery and to shun the contagion of vice, and to associate only with the wise and good. These are the models which history lays before you, and by following these you will make yourselves great, wise, and esteemed in every sphere of life. Now it is by noting these events as they are and have been, that man becomes endowed with a foreknowledge, which darts its vision forward into the distant, or in other words, man's knowledge of the future, so far as it is unaided by divine revelation, is dependent upon God's unchanging plan for

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the government of the world. And if similar circumstances will produce similar results, then man can pry into futurity to a certain extent. But then this foreknowledge, both as to correctness and extent, will depend upon the amount of his observation and reasoning upon the facts observed.

But the particular point to which our subject leads us is, that strongly marked feature of our nature, the desire to know the future—little children wish to know what will be on the morrow, old men turn their eyes to that which is prospective, though heedless of the past, and content with a very slender acquaintance with its important lesson, and little disposed to improve the present, but desiring to forestall the future, and in very many unproductive of any beneficial influence upon their present actions. A desire of knowledge is perfectly natural to the mind of man, like other affections planted in his nature, will be very apt to lead him wrong if it is not well regulated. "Know thyself" was written in golden letters upon the splendid temple of Delphi, as being the most important maxim that the wise men of Greece could hand down to unborn generations. And the entire experience of all mankind bears testimony that self-knowledge is the most important of all knowledge.

Man everywhere is now found demanding a participation in government, and will not be refused, and he demands knowledge necessary to self-government. Search the pages of history, both ancient and modern, view

the times in which we live, visit the legislative and congressional halls of this mighty republic, and you will find the remark equally true.

Descending, then, from generals to particulars, let us examine the government of the A. M. E. Church, under whose authority we have this day assembled, and which, by the providence of God, we enjoy so much civil and religious liberty. When it was first formed there were some who had no confidence in it, and shaped out one for themselves, and though they exist at the present, yet, in the words of a famous historian, they are much divided and scattered, and the truth of the matter is, says he, they lack acknowledged leaders, and there is too much of a disposition among them to rule, and too little capacity to do it with discretion. And even at this period there is a class of persons who are dissatisfied with the form of government under which they live and support, and are endeavoring to shape out one for themselves; and while we do not blame them for coveting a separate existence, because they are denied the right of participating in the affairs of the government, under which it has fallen to their lots, if that be the cause, though we are disposed to doubt their candor, from the fact that they are still willing to be governed by the party whom, they say, denies them the right of suffrage. We fear that they will be like the poor moth that flutters around the candle until its wings are scorched, then falls into it and dies.

History and government embrace some of the most important branches of knowledge that ever invited the attention of man.

The government of the A. M. E. Church is almost without a parallel. And it is no less singular as to its nature than its origin. Those who formed it were dictated to by the circumstances surrounding them. It is true it is young, but when we look back into the past, and view it at the present, and its prospects for the future, we challenge the world to produce a better, or one that will answer, in all its parts, as well.

No human government can be perfect. Man himself must fail, and of course his works must fail also. But there is scarcely one instance brought of a disastrous government where learned men are seated at the helm, and the most certain way of making learned rulers is to extend, as far as possible, the influence of learning to the people, from whom the rulers are taken.

In arbitrary governments where the people neither make laws nor choose those who legislate, the more ignorance the more peace. But in a government like ours, where the supreme control depends on the opinion of the people, it is of the highest importance that their opinions should be enlightened; for enlightened minds and virtuous manners lead to the gates of glory. Then let it be our constant care to diffuse knowledge and goodness throughout all ranks of our society, and our people will never become

uneasy under our present form of government, provided they have sufficient information to judge of its excellency.

And, in conclusion, permit me to say: History, why there is magic in the sound. Scholars, poets, and divines, do you want examples worthy of study and imitation, where will you find them brighter than in history. Servants of Him whose name is above every other name, recur to days that are past, to days that can never be blotted from the history of the church, search the pages of history, there contemplate the stern Cameronian, the rigid Covenanter, the enduring Puritan. Follow them to their burrows beneath the earth, to their dark, bleak caverns in the rocks; see them hunted like beasts of prey; see them emaciated, worn with disease, clung with famine, yet laboring with supernatural zeal, in feeding the hungry with that bread that gives life for evermore. Go view them, and when you preach faith, hope and charity, fortitude and long suffering, forget them not—the bold, gallant, the patient and enduring Puritan.

For the Repository.

ARE WE DOING WHAT WE CAN?

BY JAMES LYNCH, Indianapolis.

"We are apt to shut our eyes against a painful truth, and listen to the song of the syren until she transforms us to beasts."—PATRICK HENRY.

That the hope of the colored people is in the rising generation, is an expression so often made by our

people, that it would seem they deeply realize the import of the great truth contained therein. Go to our churches where centre all that is good and great among us, and you will find it is the universal cry—on this point the Elders and the locality—the laity and the congregation all agree—a happy thought indeed; but while this general sentiment is expressed with an intensity which augurs so much sincerity, some cynical, still knowing individual shrugging his shoulders and scratching his cranium, modestly asks, is this hope not a poor one? If the young people of this age, are not approximating a low state of demoralization? But to this the reader must find an answer in his own experience.

That the people of this age, and in this country have taken the first step toward a corrupted existence; by making it almost a universal rule of action to consult interest and expediency to the utter disregard of right, is unquestionable. Such a state of moral existence which drank the life blood from the Roman government—prostrated the glorious superstructure of her mighty empire, and paved the way for Atilla and his Huns—the Vandal and the Goth.

That our young people of color should fall in with the tidal wave of destruction, is by no means surprising. But a growing disregard among us for religion and the principles of sound morality and virtue, will damage our cause a hundred fold more than that of the most favored class (the whites). For

among the latter there are so many redeeming features—so many checks and counter checks—so many reactions, (which it would be “irrelevant” here to notice.) The driving blast, and the mighty hurricane sweep over the frame dwelling and the stone house with equal velocity; but its effects are noticeable in the utter destruction of the one, and only in the fallen chimneys of the latter. If then our hope seems somewhat uncertain, and surrounding facts engender discouragement, we naturally with agony of soul ask ourselves, shall our posterity ever bask in the glorious sunlight of moral and social eminence? Yes, dear reader, but it is conditional!

While all of us are crying our hope is in the rising generation, too many of our ministers of the gospel—too many of our so called school teachers—too many of our parents, by their inertness and almost utter neglect of the young, are actually precluding the realization of the very hope they so ardently express, and profess to indulge. Some so often express this hope that they are like the pious old slave in Kentucky, who could say “amen” to the appeal of the minister when fast asleep.

Suppose a man rents a farm, pays his rent in advance, expends the remaining portion of his money in the purchase of stock, implements of husbandry and provisions; that man's hope of course is in his crops; if he fails to produce them the coming winter will find him reduced to

beggary, his all then is at stake. A man of only ordinary energy and ability in such a case would bestow upon them all the cultivation possible. An opposite course would produce effects as easily imagined as written.

But what is the fact in most places where our ministers, and especially local ones, labor? They seem to think of this “crop” only when they take up a “special collection,” or commence “protracted meetings.”

Fifty-two Sabbaths roll around—hardly one finds them in the Sabbath School. They know and care but little about the character of teachers, whether godly or ungodly men. Children oftentimes assemble exulting at the thought of learning in Sabbath School, but are dismissed and go away disappointed having had no instruction. Yet connected with the same church is a “young army of local preachers and exhorters.”—Unfortunately, however, they allot their time to something which the reader must imagine. Thus in many instances Sabbath Schools fail to interest the youth, and the natural activity of the mind leads them to seek and engage in unlawful amusements on God's hallowed day, and mingle in the most vicious associations.

But I have not done with this class of men, who with stentorian voice will tell to the world, *our hope* is in the rising generation. The public have as much right to observe, to animadvert on their actions as on any other subject of public observation;

for they are subjects of public observation.

They in many places, though having the form and possibly the spirit of Godliness, fail to exert a social, christian individual influence, so much needed in this critical period of the world's history. They should be the “salt of the earth,” keeping society in a state of *equilibrium* *purity* if no more; as the salt in the barrel of fresh pork, by being sprinkled on and between every piece of meat, preserves it from spoiling. They above all others should exert a social, christian individual influence, in order to neutralize the putrefaction which is in progress. And it is just as absurd for them to think of advancing the Redeemer's cause, and being antidotes for Satan's fell poisoning by confining their exertions to public occasions, as it would be for a man to expect to keep a barrel of fresh pork during winter, by putting a half bushel of salt on the top and heading up the barrel. There is an awfully great responsibility resting on this class of men. A great portion of our young men and women are the mere devotees of fashion, making animal gratification the triumph of intellect, the sole end of existence. Go to our large cities, towns, and villages and you will find this class in the majority—prosecute your inquiry a little farther on; and you will find that two-thirds of this class have been probationary and regular members of churches—that that can revert to the day when they

Bowed “before Jehovah's awful throne,”
And joined the earthly church of God!

That they have been connected with the “classes” of these same local preachers and exhorters; but they have not sought them in retirement, warned and advised them in christian love, they have not made them daily objects of prayer. They may have met them weekly, and perhaps preached to them on the Sabbath day; but the social, christian individual influence has not been exerted. We hazzard the assertion (and will glory in a successful contradiction and gladly retract) that there are but few of our churches where the record is correctly kept, taking the list of probationers and regular membership together, where the erasures are not equal to one-third of the standing names. This is a lamentable fact, and although not wholly chargeable to a want of exertion in the local ministry, yet their is evidently a “screw loose somewhere.”

(To be continued.)

ADDRESS;

DELIVERED BY JAMES L. THOMAS,
Before the Colored Union Choir Association in
Asbury Chapel, Washington, D. C., Feb. 14, '59.

MR. PRESIDENT AND FELLOW MEMBERS OF THE COLORED UNION CHOIR ASSOCIATION:—Once more I am permitted, in the providence of God, the pleasure of meeting you, and the unmerited privilege of presenting to you a few thoughts on the importance of a more perfect union among ourselves as an association.

Institutions of benevolence, founded by wisdom and virtue, have their remembrances in the hearts of the recipients of their favors; in some of them these recollections are *determined* on a particular day, when hosts assemble to recall the objects, the exertions, the means and issues of their relations.

We have convened ourselves together in accordance to an established custom among ourselves, which is a beautiful custom, and well calculated to remind us that, however much we may differ in opinion or faith, in religion—in tastes or pursuits—in station or condition—we are all members of the same family; and as such, it becomes us to assemble for the purpose of renewing our vows and sacrificing our prejudices, if we have any, upon the altar of our Union; and to remind each other of our mutual obligations as fellow members, and to reciprocate the cordiality and congratulations of common brotherhood.

By such means we can best preserve the bonds of amity and union between individual members, and between the several Choirs and Singing Associations, that is so very essential to the peace and harmony of the whole.

May the day be far distant when we shall forget or neglect to assemble ourselves together, and to commingle our voices together in grateful acknowledgments of praise to the Almighty for the perpetuity of the blessings we enjoy. May the bonds of Christian brotherhood never be sundered or weakened. God grant

that a mutual spirit of amity, forbearance and generous feeling may be preserved among the members of this Association, then we may go on to profit by the suggestions of experience in enjoying and perfecting this glorious institution, the benefits of which may charm others to seek shelter beneath the broad aegis of our Union, whose object it is to promote and encourage its member in the acquisition of a more perfect knowledge of the arts and sciences of sacred music, for—

When music on her mission flies,
To bless the world with light and love,
She offers silence to the skies,
And angels prize the gift above.
Thus tuned, the earth sends up a hymn
From every leaf, and every limb.

It is of infinite moment that we should properly estimate the immense value of this Union, that we should cherish a cordial and immovable attachment to it, watching for its preservation with jealous anxiety, discountenancing whatever may suggest even a suspicion that it can, in any event, be abandoned, and frown with scorn upon the first dawning of every attempt to alienate any portion from the rest, or to enfeeble the sacred ties which now link together the various parts.

In order to effect these most glorious results, we should all consider it to be our duties to look well to the foundation work, and preserve the constitution, sacred ties, the bond of union, the instrument by which we are joined together, every member should feel a

deep and personal interest to watch, guard and protect the palladium of our existence and glory.

Again, our Association may be threatened. This is to be guarded against and prevented, by the general diffusion of light. Let the mind be well informed, and then the opinion and voice will be—Support the Laws. This voice, like Zachariah's roll flying through our midst, will quash rebellion and wither its very seed.

The Church of Christ, in its constitution and nature, is one body—there is one fold and one shepherd. All believers profess Christ to be their Lord and King, and His gospel the measure of their faith, and rule of their conduct. Thus constituted, it would seem that the amity of the Church must be permanent. But party associations from different creeds have been organized in her midst, which have had a tendency to engender strife, and destroy that amity and union which should characterize the church of Christ on earth.

Therefore, inasmuch as the church is exposed to strifes and divisions, let us not think for a moment that we are out of the reach of the same baleful influences, and our Union not in danger of being torn asunder from like causes.

So, in order to preserve our beloved Association in peace and harmony, one Choir must never attempt to regulate the internal affairs of another. Our Union is composed of independent bodies, for the general good of all; and, in an associated capacity,

should strive together to promote the cause we have espoused, regardless of name, sect, or location. Some may be more highly endowed with a knowledge of the arts and sciences of sacred music than others, or some may be blessed or favored with a more competent leader than others; but, after all, we are all of the same family, and all have reason to be proud of one another, as of themselves.

And all may join in this and all other celebrations, feeling that we will be best rewarded when the whole Association comes to comprehend the full meaning of the word Union, and to properly estimate the true value of the arts and sciences of Sacred Music.

God grant that our motto may ever be onward for Union and progress, for united we shall stand, but divided we must inevitably fall.

Mr. President, now in retiring from the office of President of the Board of Directors of this Association, which I have so very unworthily filled for the first three years of its existence, and taking upon me the very important office of Secretary, my mind is led back to think of one who filled that office with so much dignity and honor to himself, and so much to the satisfaction of the Board of Directors, and the Association at large. I mean our highly esteemed and beloved fellow member, the late James H. Furguson. It would be vain for me to attempt to portray the life and character of one so eminently fitted for every station in life that he was ever called to fill. In his death the Union Choir Associa-

tion has lost one of its most useful members. Society has lost one of its brightest gems. The church of which he was so short a time a member has had cause to weep bitterly, and long will be the day before John Wesley Choir will be able to fill the several places that he filled with that same dignity, honor and ability that characterized all his actions, whether as an officer in his chair, or as a delegate to the Union.

Feeling grateful to the members of the Association, and to the large audience here assembled on this occasion, for the attentive ear with which they have listened to my imperfect remarks, I now conclude, by hoping that this year may prove to be the brightest in the history of the Colored Union Choir Association.

ESSAY.

BY MISS MARY E. LEWIS.

Delivered before the D. A. Payne M. and M. I. M. P. T. Society, of Washington, D. C., Feb. 15th, '59.

MR. PRESIDENT, LADIES AND GENTLEMEN:—Again you have selected me to address you, and I have accepted not because I am so competent to perform the task, but in view of the repeated disappointments by speakers, myself included. My subject is Piety. Piety is the foundation of all virtue, and it should be man's highest interest. It exalts society—it produces love and gratitude, peace, contentment, and happiness. With what love and gratitude does the

pious servant of God receive the blessings of that gracious power which hath guided them through the various steps of life; not only love and gratitude for the past, but a cheering sense of divine favor for the present, and controls their contemplations of the future. Piety reflects a sunshine from heaven upon the prosperity of the world, it unites (in one point of view) the smiling aspects both of the powers above and the objects below. In the habitations of the pious is found the voice of rejoicing and salvation; no guilty fears dampen their joys. A lustre unknown to the world invests their sight, the blessings of God rests upon all they possess, and his protection surrounds them. Piety inspires the christian with a relish for the innocent pleasures of life; for in them they hold communion with their divine benefactor. In all that is good and great, they trace his hand from the beauties of Nature. The improvements of arts and sciences, and the various enjoyments of social life. They raise their affections to the divine source of all the happiness that surrounds them, and thus enlarges the sphere of pleasure by adding intellectual and spiritual to earthly joys. Thus a pious heart is a happy one. Each branch of piety, delights inspires. Under trouble it soothes the mind. Amidst temptations it supports the virtues, and in a dying hour enables the passing Pilgrim to say, Oh! death, where is thy sting? Oh! grave, where is thy victory?

ADDRESS.

BY MISS LAURA BELLE CARTER.

The first Address delivered before the Chapel Relief Society of Jeffersonville, Ind.

MR. PRESIDENT AND LADIES AND GENTLEMEN OF THE CHAPEL RELIEF SOCIETY:—We, as people of color, have formed ourselves into a society, so as somewhat to distinguish ourselves, as a people. The word society has something in it of the nature of union. In fact there must be something of a union entered into before there can be any thing like society formed, under any name whatever. And I am glad, sir, that this society has been formed here in our midst, because organizations of this kind are calculated to cultivate and elevate our people to some extent. Elevation is that for which we contend; it is that which we need most of all things which is of an earthly nature. Society when properly organized, and when properly gone into is a great thing, for I do consider, Mr. President, that without it, there could be no real success had or arrived at in any of the business transactions in which men are seen to engage so heartily. There must be society before even a new country can be properly settled, and before it will be densely peopled.—Without the forming of societies, and such compacts, there could be no rail road operations carried into completion as we have them, nor could the great amount of business which is done by steam in boats and other machineries driven by steam be

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accomplished, and last but not least, the great amount of good which has been accomplished spiritually never could have been brought about without the use of society. Therefore, I hope, Mr. President, that this society will prosper, that its numbers will increase, and that both officers and members will realize their highest anticipations.

THE SPIRIT OF THE TIMES.

BY JOHN M. JEFFREY.

An address delivered before the Chicago Chapel Relief Society of the A. M. E. Church.

Time will not allow us to illustrate this great subject to its full extent, but it is an indisputable fact that we, as a people, are greatly behind this progressive age in every thing that pertains to our elevation; we allow too much of our time to be spent in merriment and idleness. Aside from this association we have but one regularly constituted moral improvement society in this city; and that is the Sons of Union; they have erected the standard of progression: "Honor be to the young men that constitute it; may they win laurels for themselves and for posterity." But we as a mass are blind in ignorance, blind to every thing that will attend to the promotion of true and intellectual manhood. What is the cause? Are we intellectually inferior to the Irish man, or the German, or the once thinly scattered nation that took their origin from the mountains of Caucasus? Are we always to remain in abject submission to the white man?

I think that every heart beats high with hope, and every aspiring mind will acquiesce with me in answering with that one monosyllable, *no*. Then let us arise, in this the nineteenth century and cultivate the intellect which God has given us, and which is *not* inferior to any nation upon the face of the earth, according to the most skillful and scientific anatomist.

Since the dark ages of mankind, and the overthrow of the Carthagenaen power, our progress has ever been surrounded by oppression, for being found in a defenceless condition, we became the prey of a speculative world, and prejudice against us, and our condition was implanted upon the shores of the James River, in Virginia, as early as in 1620, and for a hundred and fifty-six years thereafter, one continual cloud of darkness hung over us, nor was it until 1776 that our ears were saluted by the cry of the colonist, as one universal conclusion, give us liberty or give us death; then it was that prejudice ceased, and color and condition was forgotten. Then our hopes began to brighten, and at the roll of the drum the black man with the white marched to the field of action, and there amidst the clash of arms and the roar of the cannon, with the smoke curling and ascending towards the Heavens, with a flag bearing the glorious emblem of liberty wafted above their heads by the gentle zephyrs that invigorated their ambition, fought with their whole soul for their own, and the colonies, freedom; through the long seven

years struggle they toiled on, bearing alike the heat and the cold, sacrificing their all for the bright prospect of future prosperity. The war was ended, the Nation's independence declared, the stars and stripes floated over a free people, but where, oh where, and echo answers, where was the poor black man—where were the hopes that he had struggled for—the hope that nerved his arm, that fired his eye, and strengthened his soul through the bloody conflict. Crushed to the earth, and the doom of perpetual slavery put upon him again, and without one ray of light or a gleam of hope to illumine his pathway.

But a change came o'er the scene, and about the year 1800 the Legislatures of the New England States being warm with the spirit of liberty, sympathized with us and our condition, and caused an act to be passed declaring that all children born after such a date should be free; and primary schools were partially opened to them, where they could receive a little, and only a little chance for education. For prejudice being strong against them, and distinction of color being so manifest that their progress in the literary department was scarcely to be perceived. But though our early intellectual progress was slow, it was partly through the slothfulness or negligence of our parents, they not appreciating the great importance of liberty, therefore leaving us with but little or no encouragements to seek for knowledge, or contend for that which was legally and lawfully our

rights to enjoy. But where did the light first divulge itself to us? It was in that land where the Pilgrim Fathers first established it among the granite hills of New England. "Oh, most glorious New England," that garden of Eden, the first that gave us our liberty in a land of freedom, and first to organize themselves into a society for our moral and intellectual relief.

The opening of the primary schools to us was the first original expansion of our intellectual minds; though our progress has been slow, yet we have come up through prejudice and great opposition; only a few years since a black man was looked upon as a being to be despised, "and one that was educated was a curiosity." This disposition was so manifest that our money would not purchase first class fare in either steamboats or cars, and to enter the higher schools was an impossibility. Even in the house of God we were put back in what they were pleased to term, the nigger pew. But by this time we became sufficiently enlightened to see the position in which we were placed, in churches as well as schools, and that we could never arrive to any degree of understanding without great exertion on our part. Therefore for our own religious, as well as moral advancement, we were compelled to erect our own churches and schools for the sake of enjoying our social rights. And being desirous of receiving and enjoying our rights as citizens, State Conventions were held, and petitions laid before the Legisla-

tures, praying their honorable bodies to take such action in our behalf as would relieve us from under the black laws, and bestow upon us the rights and privileges of other men. And by a continued repetition and manly exertion on our part, their Honors became convinced of our earnestness, and granted our request. We have surmounted difficulty after difficulty, and obstacle after obstacle, prejudice in a great measure has been subdued, high schools and even Colleges have been opened to us, and all excuses for ignorance are now entirely useless. Look at the past and compare it with the present. See the difficulties we have had to contend with, to gain our present position. And surrounded as we now are with every facility for elevation, shall we cease to contend for higher and nobler purposes, or have we arrived to the extent of our capabilities, are we exerting ourselves according to the privileges that are extended to us? No, we are asleep, comparatively dead, and if it were in my power I would borrow a thunderbolt from the armory of Heaven, and cause it to burst in your very midst, to arouse you from your lethargy, and prompt you to improve the principles that were originally designed for your moral improvement by the framers and founders of this institution.

EDUCATION OF THE YOUNG.

E. C. FREEMAN, of Chicago.

According to the early account of creation, God said let their be

light, and there was light. The word light may be applied in a two fold sense; more particular to the light of education. We know the enemy that we have to contend with, which is ignorance, and the weapon of his certain destruction is in our hands. That weapon is the light of learning, a light which heretofore has not been permitted to burn with that brightness and purity, chiefly because it was not originally kindled at the right fountain. With us, this light has shown down through prejudice and envy, and it has often been more or less fed from superstitious sources, which could not supply or support it. But to our young rising generation, this light which is now beginning to be fed from better and purer sources, which has its fountain in Nature, and is to be supplied from her fullness by the light and aid of the educated. Our future hopes of a united prosperity are founded upon the advancements of the young. Let our morals and our examples be carefully and particularly defined with onward and upward influence. Also, to the parent and guardian. You are looked upon to exert your best endeavors to assist in establishing this all important light and knowledge in that portion of the young that are submitted to your charge. There is a great responsibility resting upon you in forwarding the necessary and important principles that guide the young minds in the path of truth, and the light of education. Education is the only avenue by which we will ever be able

to gain power. If we wish to continue to mount higher and higher towards the successful degree of prosperity, we must continue the same means by which the present elevation has been gained. True, in doing this, we shall not only exercise one of the highest and noblest principles that establishes the rule of promotion, but we shall be able to co-operate with the light and knowledge of any country. But in order to arrive at that important sphere of universal respect, the young portion of our people must gradually become promoted to a noble, respectable and intellectual degree of science, that will enable them to mount upon the wings of the highest profession, and learn the art of new discoveries. But to accomplish this end, it requires an active mind, one that is constantly receiving new ideas to supply the fountain of thought. By this process the mind receives new light, and the principles of this light will shine in our pathway for a future example for the young; brighter than the line which the lightning pencils upon the midnight cloud. It is for the young to advance in this light, and fill the vacancies that have occurred during the existence of the last generation. It depends upon your exertion and skill to baffle back the powers of darkness, that this light of knowledge and moral improvement may spread onward and outward in an unending circumfusion and splendor. But how magnificent is it when the human soul rays forth its brightness with

swifter beams, when the light of the senses irradiates all outward things, revealing the beauty of their color, and the excellent adaptation of their proportions and forms. When the light of reason penetrates to their invisible properties, and the law dispels all those hidden relations that make up the sciences, when the light of conscience illuminates the moral world, separating truth from error, and virtue from vice. The light of the new theory was, or is what we want to establish in your young mind as a visible foundation for future success. We have omitted several important points of intellectual activity and industry. It was us that came on the stage of action in the early part of the nineteenth century, that assisted in

the erection of a brighter light which is bringing out the development of your minds. But the light of a human soul flies swifter than the light of the sun, and out shines its meridian blaze. It can embrace not only the sun of our system, but all suns and galaxies of suns. Aye! the soul is capable of knowing and enjoying him who created the suns themselves. This is the power of the mind when rightly put in motion, and will grow brighter. And when these starry lustres that now glorify the firmament shall not dim, and fade away like a wasted taper, the light of our soul shall still remain. No time nor cloud nor any power, but its own perversity shall ever quench its brightness.

SCIENCE.

HYGIENE.—No. 5.

BY W. R. REVELS, M. D.

On resuming this important subject, we remark, that, important as this subject is in its relation to church edifices and school rooms, it has a still more practical bearing in its application to sleeping apartments, which should be always so situated and ventilated that the air in the morning will be as pure as when retiring to rest in the evening; and this precaution would go very far towards pre-

venting those morning headaches, the want of appetite, and languor, so very common, especially among persons of delicate constitution. My readers will perhaps be astonished when I say, though I make the assertion on the highest authority, that the impure air of sleeping apartments probably causes more deaths than all the ardent spirits in the land. And yet while there are thousands of temperance lecturers, ministers of the gospel, and other philanthropists who are constantly and very properly, too,

crying out against and exposing the evils and dangers of intemperance, this prolific source of debility, disease, and death is permitted to conceal itself in almost every dwelling in the land, with but here and there a warning voice with regard to it. I will venture to say that if some general and positive sanitary arrangements could be made and enforced with regard to the proper ventilation of sleeping apartments, that in less than ten years the bills of mortality in our country, and particularly in the large cities, would be reduced at least one-fourth, if not in a greater proportion.

But as every man is at liberty to build and arrange the apartments of his residence according to his own fancy, so every man must take the consequences, if they are badly arranged. If there is but one comfortable and well ventilated room about a house, that, by all means, should be the sleeping room. But as we are not writing a treatise upon the general subject of ventilation, we will not enlarge further at this time.

But we remark, again, that it is of the first importance that very special attention should be paid to this subject in regard to the sick room. It is a very common practice with many families when a child or an adult is sick of some acute disease, very carefully to prevent the entrance of fresh air, simply from the fear on the part of the attendants that the patient will contract a cold, which, in the majority of cases, is a great, and sometimes a fatal mistake. And in connection

with the sick room there is another most injurious custom, to which I will allude, and that is, that too many persons at the same time sit in the room and around the sick bed of the patient, and in some instances which I have observed, the friends of the poor invalid, in expressing their sympathy, (and particularly on the Sabbath when they have nothing else to do,) will so crowd the sick room as to perfectly exhaust all the oxygen, and leave the patient to gasp for breath in a vitiated atmosphere, made so by their presence, and they will wonder why the doctor "does not give the patient something to relieve the difficult respiration?" And sometimes will even suggest a change of physician, when, if they would exercise a little common sense, and let the patient's mind be at rest, and the physician alone, and not steal away the pure air that the patient so much requires, it would be much better for all concerned.

In febrile or inflammatory affections of any kind, let the patient breathe pure air, for upon this—the purity of the circulating fluid—depends everything; and the purer the blood the greater the energy of the system to throw off disease, and the less the liability to contract colds. It is well known among physicians, as well as observing parents, that the convulsions or fits to which children are liable, most generally occur at night, or when they are sleeping. And in very many instances, doubtless these alarming attacks are produced by the

impure air which they are compelled to breathe. To obviate or prevent the distressing convulsive paroxysms, the sleeping rooms of children should always be kept clean and well supplied with pure air, and there should be *no curtains* around the bed, nor coverings of any kind over the face, as these things produce an effect very similar to that experienced when sleeping in a small and badly ventilated room. And here I will incidentally remark that, sometimes a child may be very speedily relieved of convulsions by exposing it to the free, pure air, when a hot bath and hot flannels would perhaps killed it.

But, of course, relief in all these cases depends upon the prompt and timely application of those remedies which are calculated to remove the cause upon which these convulsions depend, and this suggests the propriety in all such cases of sending for a good physician as soon as possible.

This article might be greatly extended, by noticing the importance of an erect and proper position of the body, and especially the chest, in certain sedentary avocations, such as writing, reading, sewing, and the like, and also, the evils of unnaturally compressing the chest by *tight lacing*, and thus lessening the capacity of the chest, and thereby inducing pulmonary diseases. And it is unquestionably true that the present fashionable stile of dressing, particularly among females, is a most prolific source of disease of this character.

I will only further remark in this

connection, that students, seamstresses and other persons who sit much of the time, should frequently, during the day, breathe full and deep, so that the smallest air cells may be fully filled and dilated with air, while exercising the lungs.

It would be well, especially for ministers and other public speakers to remember that the shoulders should be thrown back and the head erect, so that the respiratory organs may not be embarrassed or obstructed in their normal functions.

But here, for the present, we must bring this interesting subject to a close, promising to resume it as soon as circumstances will justify. And so mote it be.

INCENTIVES TO THE STUDY OF THE NATURAL SCIENCES.

NO. 2.

BY W. R. REVELS, M. D.

From the majestic oak of a hundred years that bathes its branches in the moisture of the clouds, to the most insignificant spire of grass that springs from the earth, it not only embraces all belonging to the present, all things animate and inanimate, organic and inorganic, non-existing; but it extends in its researches far back into past ages, reproducing the earth in its original conditions, revives the myriad forms of animal and vegetable life, that have appeared and disappeared, upon the great theatre of time.

By its magic power the fossil

skeleton of the ichthyolite that now reposes quietly in its stony bed, springs into being, and again swims and sports with its fellows in the primitive ocean. The bones of the various extinct animals that lie buried in the earth, are gathered together; they assume their places, and each individual takes his position upon the stage to which he was designed, and upon which he originally played his part in the great drama of creation.

To the mind's eye of the Naturalist the huge mastodon causes the earth again to tremble beneath his mighty tread.

The booglydon of ages past again drags through the sand its ponderous body of a hundred feet in length.

The pterodactyl again walks the earth; now swims in the water according to Doneson; now climbs to the top of the highest cliff upon which he perches, until pluming his wings he soars aloft in the air for a season; at last tiring of this element, and of this exercise, he alights upon dry land again, and again betakes himself to the water, quite at home in the air, on the land or in the sea.

The great profusion of vegetation with which the earth was clothed long prior to man's advent upon it, and which now lies buried in the form of coal, is reproduced, and the earth is adorned with its beauty and rich variety again.

The lepidodendra rear their stately heads to the clouds, while diminutive shrubs and plants of ages long past, again clothe themselves in their

original verdure. And as the naturalist picks up the stony form of the long extinct plant, its buds spring forth in his hand, its leaves are formed, and again blossoms in his sight.

The long vista of dark and dead ages, through which the earth had passed, pre-Adamite are again vivified, and the stony, inanimate fossil interprets the other wise lost history of the times in which it had its being.

Such is a very imperfect attempt to indicate the range of the Natural Sciences; extending as they do from the earth to the heavens, from the hardened crust to the incandescent centre of our globe.

In this great amphitheater, if I may thus speak, man stands at the head of all terrestrial beings. He is, as it were, the center around which all else moves, and to which all extends. He is at once a part of the whole, and yet he is the perfection of all the type after which is modeled every species of the vast animal kingdom. Physically allied to, yet unlike, any and every thing animate in his moral and mental organization.

He is at once connected to both heaven and earth; hence, he is the only being in this wide universe, capable of studying and appreciating the mysteries and beauties of nature—of seeing God in his works—and of understanding the great plan, and perceiving the wisdom of deity, of bringing the world into existence.

(To be continued.)

YOUNG LADIES' LECTURE ROOM.

MATRIMONY.—No. 2.

BY D. A. P.

I have said there is a mystery in matrimony. Permit me to explain myself, lest I be misunderstood. The impressive formula of our church tells us that matrimony "signifies the mystical union, which is between Christ and his church." The Apostle Paul, whose authority to teach is unquestionable, calls it "a great mystery." In this, he means nothing sensual, base, impure; neither do we. The idea is as spiritual as it is holy. It involves that principle, and that sentiment, which makes a man cherish his wife, even as Christ loves the church, and gave himself for it. The former idea is emblematic of the latter. When a man comprehends the love which made the Saviour die the death of the cross to bless his church, then, will he comprehend that love which God himself enjoins upon the wedded. This principle is so subtle—so sublime, as to be indefinable. It is indeed a mystery which none can read but the initiated; which none can understand, but the soul which is taught of heaven. This truth leads us to consider the prerequisites for matrimony. Hold your nerves, gentle women, and you of the sterner sex, be patient, while I speak of those things, which you may not be disposed at first to admit, but which, your

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subsequent reflections, observations, and experience, will ultimately confirm.

The first prerequisite for wedlock, is a pure heart. A heart freed from the sensualities of lust, and all other vices—a heart full of the spirit of Christ; and therefore controlled by his divine teachings. For, to such, and to such only, will the Godman manifest himself, even as it is written, "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me, will be loved of my Father, and I will love him, and will manifest myself unto him." The husband is commanded to love the wife, even as Christ loves the church; but no man can do this till the love of Christ pervades his heart, till the image of Christ is daguerreotyped upon his soul. Then, having the mind of Christ, he will think, feel and act like him, and therefore will will love his wife, even as the Redeemer loves the church.

Does Christ bear with the infirmities, the errors, even the sins of his people? So will the christian husband bear with the infirmities, the errors, even the sins of his wife. For although lovers are disposed to think that those on whom their affections are set, have no infirmities, errors, or sins; yet, after marriage, they soon discover their own blindness, as well as the faults and sins of those whom they

had previously regarded as the very models of perfection.

It is then, we need the exercise of the christian graces—meekness, patience, forbearance, tenderness, love—the love that is not easily provoked, thinketh no evil, and endureth all things. This is the sugar that sweetens all the bitter draughts of domestic life; the shield which defends the heart from its arrows; the hand omnipotent which sustains the spirit under its burdens, afflictions, losses, and sorrows.

This will make a man both suffer and die for his wife, if need be, even as Jesus suffered and died for the church. This is the mystery—that while this love will bear all things, and endure all things to bless its object—it will not cherish any evil which may be found in that object. Nay, rather its energies will be employed, diligently employed, to eradicate every infirmity, error, vice or sin which may have power and tendency to mar its moral beauty.

Will you understand this mystery? Go then to the cross—there kneel as many did, at the Saviour's feet, there be taught of Him whose name is love. Go and have your heart purified by the inspiration of the eternal spirit, whose nature is love. Go, I beseech you, go! And be adopted into the family of that great and good God, who is the beginning and end of love.

The second prerequisite, is a well educated mind. By this we do not mean a thorough literary education. For many there are who have been

thus educated, that are no more fit to discharge the moral duties and obligations resulting from matrimony, than the untutored savage.

But we do maintain, that both parties, the husband and the wife, ought to be well educated in the principles of moral and intellectual science, so that the mind may honor itself. In physiology, anatomy, and hygiene, so as to understand the structure, and capabilities of their own bodies. In the principles of chemistry, and domestic economy so as to be well acquainted with, and properly prepared to meet and discharge with wisdom, promptness, and success the duties of the household, as they appertain to the physical happiness of all concerned.

A third prerequisite is a familiar acquaintance with some of the best authors who have written on the domestic moral training of children. This will prepare the mother before hand, to give at the very dawn of life, a right direction to the mind of the new born spirit, committed to her care and guidance, by the Eternal himself.

A young woman thus educated, will learn before hand, that matrimony is not a condition of mere sensual enjoyment. That she who is a wife has a nobler business than to run from amusement to amusement—from pleasure to pleasure; or, if you please, from the wash-tub to the cook-pot, and from the ironing-table to the needle.

But that she is destined to lead a life of glorious usefulness—an intellectual, a moral life; whose whole career on earth—even if it covers eighty years, is but a preparation for the life that never ends, and a sphere of celestial engagedness, whose length and whose breadth, whose height, and whose depth is comprehended only by the mind of the infinite.

A young woman thus educated, will always feel and cherish a tender solicitude for the present moral purity and happiness of her husband—a deep and solemn concernment about his eternal blessedness, which will impart to her whole married life the clearness, and sweetness of a dew-drop.

With such a young woman, marriage will not be an article of lust; but an act of eternal consequences, in which, her present and future happiness will be involved, and from no human heart-felt anguish, nor bitter repentance can deliver her. She will, therefore, ponder over it, as one thinks about the grave—and approach it, as one approaches a precipice, from whose summit may be realized a prospect full of beauty, grandeur, and sublimity, but at whose base lies a dark, howling gulph, into which a false step may plunge her head long, from which, an arch-angel's arm cannot rescue her.

MUSICAL DEPARTMENT.

We have received a very lengthy rejoinder from Bro. Strother, of seven pages of foolscap, on Instrumental Music, opposing the "light in which Bro. Gibson gave relative to Instrumental Music," associated with vocal. There are several objections we find to this article: 1st, that it is not the object of the *Repository* to be the medium of strife and controversy between brethren, and especially when their object is to encourage the moral, religious, and literary elevation of our people. 2d. The article is three times too lengthy, and not spicy enough to be interesting to our readers. 3d. Bro.

W. Gibson is a professor, and we believe, a possessor of religion, and one of the leading members of our church, and the writer of the essay commences by saying that he "hated to do what would expose such a man." We would ask Bro. Strother if Bro. Gibson has committed some great crime, which he is trying to expose him for? If so, he is justifiable in the language, and if not, he, as a minister, should have used that mild and pleasant word, brother.

Bro. Gibson's views and the manner in which he presents them, are not foreign from sacred history, and we

hope that so long as he (Gibson) keeps in the bounds of reason, that he will prosecute it with the zeal he has for the improvement of his oppressed brethren.

W.

A REJOINDER.

BY T. STROTHER.

MR. EDITOR.—I see a reply in the first number of the *Repository* for 1859, to my article in the fourth number of last year, upon Instrumental Music. Sir, I very much regret to have to furnish this rejoinder, for the reason that I consider Mr. Gibson a gentleman. I hate to do what would expose such a man. I think Mr. G. has done well considering the badness of his cause. I very much regret to have to pounce upon a man for not doing well, when, at the same time, he had done the best he could. I think Mr. G. is trying to act the part of an honest man, and I regret to do what I feel called upon now to do, because I will be obliged to expose friend Gibson's views to the public. This I begin by showing that one of the heaviest charges he has against me is groundless.

The charge is, that I wrote as though he was trying to establish or introduce instrumental music into the churches. Let us examine this charge a little. I said in my first reply, that, "if Mr. Turner (meaning Gibson) meant to say that the primitive christians used instrumental music in divine worship, that I was prepared to prove the contrary." I showed, then, that instrumental music was

introduced into the churches by *Marianus Sanatus* nearly six hundred years ago. Now I would ask any sane man if this looks like saying that Mr. Gibson was trying to introduce instrumental music into the churches? A blind man could see that it did not. I wrote as though I thought that Mr. G. was an encourager of instrumental music into churches, not an introducer. Mr. G. says he spoke of ancient custom because the ancients had some as good patterns of piety as the moderns. I do not consider that we were speaking of the piety of the ancients or moderns; yet it is certainly true that the ancients did do a great many things for which they were not condemned, which we are not allowed to do now in this enlightened age, that is *reductio ad absurdum*. The Jews were commanded to use many things in divine worship that the coming of our Lord and Saviour did entirely away with. I know that our Lord did not say pro nor con about instrumental music, which, I am inclined to think, He would have done, if it can be used to such advantage as its advocates say it can. Our Lord mentions the use of vocal music, and enjoins it upon his followers to "make melody in their hearts" by the use of it.

Mr. G. says that Christ ordered his apostles to take no scrip nor purse, and but one coat, and he seems to be anxious to know how far this solemn injunction, as he calls it, is performed. Well, it is to the point for me to speak for myself in this case. I can also

speak for a number of others. When I went to my charge once I did not have a single red cent, and not only so, but I had only one coat that was really creditable, and that one was only partially so. So Mr. G. can see how far this solemn injunction has been carried out on my part. I have known others who went out with just as little, and some with less. Mr. G. presumes that I would consider this too primitive and not modern enough. Mr. Editor, I would like to ask Mr. G. what he means by this sentence: that "I would consider this too primitive and not modern enough?" Mr. G. seems to wish to convey the idea that the rule which Christ laid down for his ministers is more strict than any of his ministers in these days are careful enough to observe on the account of its strictness, and yet he expresses himself as though he thought I regretted that this rule, with its strictness, was now enforced. A very irrelevant sentence. Mr. G. goes on to say, that I have not proved it to be wrong to use instrumental music in churches. I think I have, in which I showed it to be a hindrance in revivals, in which Mr. G. concurs with me, for he says it is right to lay it aside in revivals. I will show from this proof that it is wrong to use it at all in divine worship, for whatever proves to be a hindrance in revivals after they take place would prove a hindrance to their taking place. Then, according to this, it is wrong to use it in divine worship, and this proves it to be so. In this Mr. G. bears me

out. He goes on to suppose that there has been as much good done by some of those denominations who believe in the use of instrumental music in churches in evangelizing and christianizing the world as has been done by those who do not believe in it. I would ask if Mr. G. means that such denominations as believe in the use of instrumental music have done as much good in evangelizing and christianizing the world by the use of instrumental music, as the opposite party have done without the use of instrumental music. This must be what he means. Let us see then what is meant by evangelizing, and we will be better prepared to judge this matter, whether instrumental music is capable of effecting anything of the kind. To evangelize is to instruct in the gospel and in the laws of Christ. Now, is it reasonable to suppose that instrumental music is capable of instructing in the Gospel, or in the laws of Christ? I will leave the public to judge. To christianize is to make christians—a thing that I never yet heard of being effected by instrumental music; so far from it that it has to be laid aside when the work of making christians is going on.

Mr. G. says: "Pray, how many things are there that the primitive church used to practice that are now omitted by the moderns?" Now, it is strange that Mr. G. is not willing to let the use of instrumental music in churches go, as an ancient custom, with those other ancient customs, which he says the moderns have

forsaken. He seems to be a modern, in the midst of moderns, who is different from a great many other moderns, according to his own showing. Mr. G. also says, I misrepresent him, by trying to show that he considered instrumental music essential to salvation, or the promulgation of the Gospel.

Mr. Editor, I certainly did no more than use Mr. G.'s own words. He said that God in his wisdom endowed us with science for the purpose of proclaiming his own glory. I said if that was correct, was it not strange that the Lord did not instruct his apostles, when sending them out to preach, to take a piece or two of instrumental music with them, that they might the better proclaim God's glory. And I continue to say that anything is essential to God's glory which He brings into existence for the purpose of proclaiming his own glory.

And I think that Mr. G. will hardly be able to make it appear otherwise. Mr. G. says that I seem to confound his intentions. That is precisely what I wish to do, as far as his intentions are wrong. He quotes from three several authors, which quotations in themselves are beautiful, but they are certainly almost entirely irrelevant to the purpose for which he used them. Mr. Gibson says that one of these authors calls music a divine art. I would like to know his authority for so calling it. The others of those authors seem to have no more allusion to instrumental music than they have

to Mr. Gibson's eccentric writing. These authors allude beautifully to the works of nature, to their beauty and grandeur, as developed by philosophical experiments.

But Mr. Gibson's head seems to be so full of music, that it does seem to me that he thinks almost every author and public speaker, whether saint or sinner, says something to prove that it is right to use instrumental music in churches. He reminds me of an old lady who once took a notion to marry an apprentice boy. She went to her pastor for advice. He saw that nothing but marry the apprentice would do her, right or wrong. So to get rid of her, he told her to go and listen to the tolling of the town bell, and see what it seems to say. So she hurried to have the thing settled, she listened carefully and returned quickly to inform her pastor of her discovery. She told him that she understood the bell distinctly to say: "Wed the apprentice, wed the apprentice, wed the apprentice, wed the apprentice."—Well, he told her she had better go and marry the apprentice then, as the bell seemed to say for her to wed the apprentice. But she had not been married more than about two weeks before the apprentice gave her a flogging, when she returned to her pastor to get him to unmarry her. He told her to go to the bells again, and see what they would say about it.

So you see, Mr. Editor, that imagination never lacks for wings to fly with, nor space to fly in.

Mr. Gibson says to me in his reply:

"You live in this nineteenth century, and we do not expect those things of you." I suppose then I am not to have my own opinion, because I happen to live in the nineteenth century. He goes on to say we only want you to perform according to the spirit of the age. The Bible commands me to try the spirits, and that is the work at which I am now engaged, and upon a strict investigation, I find this spirit too much taken up with instrumental music. As it regards improvement, I am in for it, but I am not willing to take that for improvement which would injure me spiritually for time and eternity. Nor am I willing to take for improvement that which would injure my neighbor for time and eternity. I am willing to admit that a great deal has been accomplished in the way of improvement, but the great misfortune is, men are trying these days to improve upon what can not be improved, and they have done a great amount of mischief whenever they have undertaken this. I believe this has been the case in the substitution of instrumental music into the churches in place of vocal, for I cannot conceive that there is any substitute for the human voice when properly cultivated.

Mr. G. also refers to what I said in my first reply in reference to a musician having such a hard time to get along without the use of an instrument, (he says professionally.)

Well, I will fix another meaning to this obscure sentence. Then it may be that he means it would be as hard

for a musician to make music without an instrument to make it on, as it would be for an Elder or Bishop to serve the church without the discipline and Bible, or it is possible that he meant it would be as hard for a musician to make a living without an instrument, when that is the dependence for a living, as it would be for an Elder or Bishop to serve the church without a discipline or Bible.

Well, if the former is the right meaning, I concur with him, for it seems hard for some musicians to make music when they have an instrument to make it on, and I do suppose that it would be much harder for them to make music if they had nothing to make it on. Or, if the latter is the proper meaning, I agree with him perfectly, for it does seem most outrageously hard for some musicians to make a living with their instruments, and I suppose it would be much harder for them to make a living without an instrument, when an instrument was the dependence for a living.

Now, Mr. Editor, the thing in which I think Mr. G. errs, is in placing instrumental music where God never intended for it to be, not that I believe instrumental music was invented contrary to God's will. God had nothing against the existence of trade, yet He drove the Jews out of the Temple when they were trading therein, because his Father's house, as he told them, was made for a different purpose. The habit of using things out of their order and place, is what has

turned the world upside down. And what astonishes me is to find men busily engaged in the very work all the time that keeps the world turned upside down.

Mr. Gibson seems to wish to convey the idea that none but the illiterate are against the use of instrumental music in church. In this conclusion he is certainly greatly mistaken, for I

am at this moment looking upon a paper which says that the star paper in the East is opposed to organs in churches, and this paper is edited and patronized by men of great taste and learning. For my own part I am willing to deal fairly. I think there are men of learning and taste engaged on both sides of this question.

MOTHERS' DEPARTMENT.

THOUGHTS

UPON THE CONDITION OF THE COLORED PEOPLE IN THE UNITED STATES AND THE MEANS OF THEIR ELEVATION.

BY D. A. P.

I.—THE MOTHER.

The mother is the most important agent in the elevation of any people. That lady was, therefore, correct in her judgment, when Napoleon Bonaparte asked her, "What does France require for the right education of its youth?" She replied, "Mothers."

This is evident from the fact, that she is the first and most efficient educator of men. Standing at the very fountain of the stream of human life, she has it in her power to make it limpid or muddy; sweet or bitter; healthy or poisonous, as no other human being can do. Satan himself cannot do as much harm to a child as a mother, nor an angel as much good as

she. One impure thought suggested to the mind of a child by his mother may plunge him into hell;—one holy idea may enthrone him in heaven.

So, also, the teachings of a discreet mother in childhood may make her son, a skillful mechanic, a successful farmer, an efficient merchant; or a thieving gambler, a liar, a murderer.

And what may not a mother do with her daughter? By commencing her moral education while she is still at the breast, she can make her an industrious, virtuous, noble minded woman, who will be a blessing to the world, in her day and generation, or, an indolent, pleasure loving, pleasure seeking, worthless wretch, corrupting herself, and destroying all within the range of her influence. So, when I have been asked by mothers, or maidens, "Why are young men so worthless and profligate?" I have invariably answered, by pointing

to themselves and saying, "You are the cause." Then, I have been requested to explain myself; and my answer has been this: "The women make the men." We are just what our mothers have made us. A nation's character is moulded in the hearts of its mothers.

I knew a mother who was never seen inside of a church on the Lord's day; for to her there was no Sabbath. This same woman would leave a sick husband, and an almost dying infant to attend a ball, or a theatre. She consumed almost all her husband's earnings in the most costly silks, satins, and various other ornaments for the ball room. She kept a servant to do her household work, while she picked her finger nails and gossiped with women equally as silly as herself, or with libidinous men. There are women enough of this kind to constitute a class among us. Now, what can be the character and the history of the children of such mothers?

There is another class of mothers among us; shall I describe them? They care indeed for their children, with all the tenderness of a mother's love. But how do they manifest this love? By treating their children as a provident man treats his pigs—by feeding, feeding, feeding. The stomachs of their children are crammed with every good thing and luxury in the house; while their heads remain uncultivated and as empty as a calabash. What can be the character and the history of such children?

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There is a third class of mothers among us who care for their children, with all the tenderness of a mother's love. But how is this love expressed? By treating them as little girls treat their dolls. With this class, "I have nothing to wear." "My child wants a new dress." This coat is too shabby. "That pair of pantaloons is not nice enough." To make and to unmake, to cut and to fit, to dress and to undress, to ornament with paint and powder, with hoops and jewelry, begins each day and ends it. What think you will be the character and the history of children trained by such mothers?

But there is a fourth class of mothers among us. They toil and sweat over the wash-tub and the ironing-table from Monday morning to Saturday night, while their sons and daughters, already in their teens, are allowed to lounge about the house, to stroll from place to place, to hang about the coffee houses, railroad depots, and other places learning how to smoke cigars, to chew tobacco, to drink rum, and to form other habits more vicious still, and more ruinous to body and soul. Now we pause again, and ask, what will be the character, and what the history of children brought up by such mothers?

Then, there is last of all, and lowest of all, a fifth class of mothers, who train their daughters to be concubines, and their sons to play the gentleman; these are found almost altogether in our far southern cities. These sons and these daughters are

taught by these mothers to deny their own lineage, and to shun their own kinsmen according to the flesh, and become one with the oppressor!

I need not ask any one to tell what will be the character and history of such children.

But there is a sixth class of mothers who are not to be numbered with those whom we have already described, because they are highly intelligent and respectable. They are religious and godly women, and constitute the very bone and sinew of the respectability of our hapless race. In common language they are the best among us.

But erring grievously respecting the idea of liberty, they consequently err respecting the manner of educating their children. Because of the severe discipline of the slave system, and many cruelties growing out of it, these excellent women have come to the conclusion that all discipline is a part and parcel of slavery. "My child must not be restrained." "My child must not be punished with the rod." "My child must not be bound out to any man to learn a trade, because he may be whipped too severely, because his spirit may be cowed." Such is the language which we may often hear from the lips of these excellent women. To them it is slavery to punish a child for acts of disobedience, for acts of insolence. With them it is slavery to deny a child any luxury at the table, or any indulgence in the form of play or amusement. With them a girl at twelve or thirteen is a

woman, whose wishes must not be questioned, and a lad at fifteen or nineteen, a man, whose will must not be opposed. Inasmuch, therefore, as every wish is satisfied, every appetite gratified, and every pleasure furnished, which convenience, opportunity or money can procure—the girl and the boy become self-willed, and disobedient, despising the very mother who gave them birth, and trampling underfoot the restraints which a judicious father may be disposed to put upon them.

The sons of such mothers, can they ever be a Moses, or an Aaron? A Martin Luther, or a John Wesley, a Barth or a Livingston? We know that our sketch of the condition of the free colored people of this country is dark, and that some will accuse us of traducing them. Be this as it may, we speak that which we know, and testify that which we have seen. Our extensive travels over the Northern and Southern, the Eastern and Western States—our almost weekly, sometimes, daily contact with new and different families, and above all, our office as a teacher of their children, and a minister to themselves for nearly thirty years, have furnished us with opportunities for seeing and knowing them in the family circle, such as few men among us enjoy. Do you ask me, if there are no exceptions to this glorious picture? No oasis in this moral desert? My answer is, yes. There are some illustrious exceptions.—There are some noble mothers among

us, who are training their children properly. But they are so few, compared with the others, that their example is like the beams of a few stars of the first magnitude, shining through a stormy night; they only help to make the darkness visible.

And is there no remedy for all these evils? Can nothing be done to aid in raising up a host of mothers, who will do more than any other created agency, to elevate the coming generations? Yes, there is hope for the coming millions of our people. We offer a remedy in the Mothers' Association. We commend it to all the mothers, to all the maidens of our hapless race.

Let the constitution which we have published in our last number of the Repository be well considered by some intelligent, energetic woman in every village, town and city—then let her persuade as many as she can to unite and organize under said constitution. Let them carefully persevere in the exercises embraced in article 8th, and I have not a shadow of doubt concerning the happy results.

My reasons for so believing, are the following:

1st. There is no human engagedness that so fully enlists the heavenly powers on its side as the efforts of a single mother to educate her children properly. Witness the case of Hannah, as recorded in the first chapter of the first book of Samuel—compare it with the second chapter of the same book—from the first to the tenth verse inclusive; then read his brief

but luminous history, running through the first sixteen chapters. Of whom, Watson says: "From early youth to hoary years, the character of Samuel is one on which the mind rests with veneration and delight."

Now if the blessings of the Omnipotent rests upon the efforts of a single mother, who will lend her son to the Lord as long as he lives, by how much more will his favor be enlisted in behalf of many mothers, who will lend their children to Him as long as they live?

2d. Such an association of mothers must succeed; because their efforts will be in harmony with the will of God, who commands every mother to "train up a child in the way he should go." The seed of the righteous shall be mighty upon the earth. In our next, we shall furnish examples of good, great and model mothers.

AN ESSAY UPON THE INFLUENCE OF WOMAN.

BY MRS. FRANCIS COUSINS.

The influence of women is now felt and acknowledged in every relation in life, whether as a mother, sister or wife. But in no relation does she exercise so deep an influence as that of a faithful wife. When I speak of a wife, I do not mean a petted idol, that knows no God but her jewelry, that seeks to display her fine clothes rather than a good intellect, one that prefers gossiping rather than attending to her household duties; I have

no allusion to such—but, gentle reader, I mean a wife in the full sense of the word. One that is the joy and pride of her husband—one whose chief study it is to maintain that kind and amiable demeanor, that loving thoughtfulness, that endearing tenderness that never fails to gain her husband's most ardent attachment, and sincere affections, and prevents them from being estranged. When a man is the possessor of a faithful wife, he feels as happy as it is possible for human kind to feel, because when his body is fatigued from labor, or his mind from constant study, or his feet weary from traveling, his heart sick from disappointments, where, I say, shall he go, but home. Let him go to her who is ever ready to help him bear his burden—share his troubles in adversity—soothe his oppressed spirits, and bind up his broken heart. As the vine which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when that hardy tree is rifted by the thunder-bolt, clinging around it with its caressing tendrils, and bind up the shattered boughs—so is that woman who is the pride and ornament of man in his happiest hours, is also his solace in time of trouble. She is the sharer of his joys, his sorrows, his pains, and his pleasures; what more happy. What higher even though more humble office, therefore, than that of a wife in society, a woman in the parlor, a lady in the dining-room, a mistress, a nurse to her children, a teacher of righteousness, a companion

to her husband. She in society an indispensable member. When she is present, home is a paradise. She is the spirit of bliss. Her smiles gladden every heart. On her countenance is depicted happiness and contentment. Her voice falls gently like music on the ear of those to whom she speaks. What then is home without a wife. I once heard an acquaintance say, that home without a wife was like a ship without sails, or a world without religion, but a man blessed with such a wife as is described in this chapter, may truly congratulate himself in his success, as he is more fortunate than many of his fellow creatures who inhabit this earth, whose hearts are made to bleed by the cruel conduct of their wives towards them. But were women to look well into the matter previous to their marrying, and see clearly the duties and responsibilities that rests upon a wife, I think it would be the best for them, from the very fact that they would know that hearts are easier gained than kept, and they would try by their earnest loving efforts to arrive at the position that is here indicated, and they would be rewarded by all the worth of affection that a husband could bestow upon them, they would live happily together on earth, and finally, when they had finished as an hireling their days on earth, their bodies would be consigned to its mother earth, and their spirits pure and spotless return to God who gave them.

AN ESSAY ON THE IMPORTANCE OF FAMILY DUTY.

BY JAMES REED.

MR. CHAIRMAN:—I consider family duty to be one of the greatest importance. One that is essentially necessary for the happiness of mankind. I hold it to be an imperative duty which we owe to God, ourselves and children. When I speak of family duties I do not mean the father and mother only. But I include all the household, over whom he or she may be the guardian. Now there are four important points in relation to family duty. The first is the duty which the husband owes to his wife. Secondly, the wife to her husband. Third, the parents to their children. Fourth, children to their parents.

I will now notice the father under the figure of a king, and the mother as queen, and the children as the subjects over whom they are to rule. The first duty of a king, then, would be for him to make suitable laws and regulations for the government of his subjects, as laws are considered to be essentially necessary for the peace and happiness of all people or nations. It is also the duty of the subjects to reverence the laws and the law giver.

It is admitted by all historians that the art of government first originated in the houses of the Patriarchs. They soon learned that the laws by which they governed their children could be extended and combined so that they could govern nations. Thus we may see that the laws of nations sprung

out of the houses of the Patriarchs. Then all national laws are indebted to that simple law by which the father controlled his children. Then I consider it to be the indispensable duty of the father to make suitable laws and regulations for the government of his children, who are his subjects.

It is also the duty of the mother, as a queen, to assist the father in the execution of the laws of his subjects. One of the most important duties of a family is the training of their children. The inspired writer Solomon says: "Train up a child in the way that he should go, and when he is old he will not depart from it." Thus it is evident that a proper training of a child by proper instructions has a powerful influence in regulating and subduing those animal passions of nature, and making them subject to the control of moral law. I consider this to be an imperative duty, which demands the deepest consideration of parents—yes, a duty on which depends their happiness in time, or their future destiny of eternal wo. Now, I contend that the father never can accomplish this duty without the assistance of the mother. She must co-operate with the father in this great work—yes, the mother stands equally responsible in this important duty, and indeed she preponderates in value as a teacher. She is like the queen bee of a hive; the children hover around her, they look up to her, they know her voice.

I consider that the most important duty of the father is to provide for his

family, and to use every prudent means to make them happy and comfortable at home—yes, he must climb mountains of difficulties, brave the adversities of nature, and contend with the rough sea of time and things, in order to accumulate a living for his family. This is a very honorable and praiseworthy duty on his part. Now, under such circumstances as these it becomes the mother to be faithful and true to her husband, and to use all economy to take care of his earnings.

Again, it is the duty of the parents to pray assiduously for their children, and sincerely invoke the blessings of God upon them day and night. This duty belongs to both mother and father; yes, they stand equal in the balance. Solomon says, "My son, hear the instructions of thy father, and forsake not the laws of thy mother." Thus showing that the father and the mother stand equal as teachers and instructors of their children. Yes, she must co-operate with him, and indeed the prosperity of a family depends upon the performance of their duties one to another. This is very obvious from the fact that much of the misery and afflictions and distresses now existing in the human family are attributable to the neglect of family duty. Then let the mother do her duty, and the father discharge his, and they will surely be a happy family. But if the mother fails to do her duty, and leaves the entire duty of the family to devolve on the father, under such circumstances it is often the case that the noble faculty of the mind of

the one is prostrated in despair, and, alas! he goes down the declivity of life step by step, until he sinks into infamy or death.

God, our Creator, when he made man gave him the woman to help him. Then it is true, "United we stand, divided we fall."

Fourthly, and lastly, I consider it to be the indispensable duty of the children to obey their parents, and to be in perfect submission to their parents. Because they are the true subjects of their parents. And indeed there is no circumstance or condition in which children may be placed in, or any period of their existence, but that they ought to have the advice of their parents. Because we never read in any history where the parents give their children bad advice. All parents wish their children well. Then, children, you ought to obey your parents, love and honor them.

The first law of Promise is, children, obey your parents in the Lord, for this is right, that your days may be long in the land.

Again, children ought to obey their parents because the parents care for them. Now, you may have friends, but none that care so much for you—none that love you so much, and none that will do so much for you. So you may believe me, when I tell you that your parents are your best friends; yes, they are friends that will stand by you, when all others will leave you.

NOTE.—The above was delivered before the Literary Society of Israel Church, Washington, D. C.

A WHISPER TO THE HUSBAND.

BY REV. J. J. HUBBARD,
Of Ellicotts Mills, Maryland.

One of the most brilliant traits that can adorn the character of man, is the quality which composes a good husband; and he who deserves a contrary appellation, proclaims in the strongest terms, his want of religion. He cannot be a good man because he violates one of the most sacred commandments of God. He cannot be a brave man, because a brave man scorns to use with tyranny the power with which he is invested. And he cannot be a feeling man. Oh, no; a man of feeling will never draw tears from those eyes which look to him for comfort, or voluntarily pain a heart that has given so much for his sake. Remember your wife has left her home, her parents and her friends, to follow you and your fortunes through the world. She has unreservedly committed her happiness to your keeping, and in your hands has she placed her future comfort; prize the sacred trust, and never give her cause to repent the confidence she has reposed in you. In contemplating her character recollect the materials human nature is composed of; and do not expect perfection; do justice to her merits and point out her faults; I do not ask you to treat her errors with indulgence, by no means; but then endeavor to amend them with wisdom, with gentleness, and with love. Allow me here to introduce a

few lines to you, taken from an admired little book;

"The economy of human life,
Take unto thyself a wife."

But examine with care and fix not suddenly on thy present prosperity. If much of her time is employed in dress and adornments, if she is enamored with her own beauty, and delighted with her own praise, if she laugheth much, and talketh loud, if her foot abideth not in her Father's house; and her eyes with boldness on the faces of men; though her beauty were as the sun in the firmament of Heaven; turn thy face from her charms, turn thy feet from her paths; and suffer not the soul to be ensnared by the allurements of thy imaginations; but when thou findest sensibility of heart, joined with softness of manners, and an accomplished mind with a form agreeable to thy fancy, take her home to thy house; she is worthy to thy friend and companion. Reprove her faults with gentleness, exact not her obedience with vigor, trust thy secrets in her heart, her counsels are sincere; thou shalt not be deceived; she is the wife of thy bosom. Treat her with love, she is the mistress of thy house. Treat her with respect, she is the mother of thy children; be faithful to her.

Now I will say a few words on the female character. If, as the wise man says, there be kindness, meekness, and comfort in the tongue, prize therefore her worth, understand her value, for great indeed is the treasure you possess. Speaking of woman, a

late writer says: "I consider a religious, well bred woman one of the noblest objects in creation. Her conduct is consistent and well regulated. Her friendship so steady, her feelings so warm and gentle, her heart so replete with pity and tenderness; nowhere does she appear to so much advantage as in the chamber of the sick, administering to the wants of the sufferers, sympathising in his pain, and pointing him the way to his heavenly rest." As one writer says when pain and anguish wring the brow, "A ministering angel thou, Oh, how much more lovely and interesting to the heart does she appear in such scenes, than in all the blaze of beauty, armed for conquest, and decorated for the brilliant exhibition of a ball-room."

Among the many amiable qualities of woman, I cannot help noticing two with which she appears gifted in a peculiar degree—resignation and fortitude. I remember hearing a physician say that he has been constantly struck with the superior quietness and resignation with which woman supported bodily pain and suffering, as well as all the other evils of human life. When I speak thus, I of course allude to the sensible and superior part of the sex. Let not, therefore, the military or naval hero suppose that fortitude is confined to his own profession, that it could only be met with on the plains of Waterloo, the waves of the ocean, or the burning desert of Egypt. No, it may also be sought and found in the gentle breast

of woman. It accompanies her to the retired and silent chamber; it supports her under pain and sickness, sorrow and disappointment; it teaches her to sympathise with her husband and all around her, and to inspire them with patience by her words and example, and while she seeks no notice, no reward but the regard and approbation of her Heavenly Father, she meekly acquiesces in his divine will, and says under every trial, "Father, not my will, but thine, be done." There might be a great deal said on this point, but suffer me to invite your attention to a few verses contained in the greatest book of books:

"Oh! grand man of the creation; if Heaven in its great kindness has blessed you with such a wife, bright indeed rose the sun on your nuptial morn. Prize her love, her honor, and be it the study of your life to make her happy."

But the sacred volume places the value and importance of domestic virtues in the female character in a point of view at once more grand and elevated, than any modern production, as may be plainly perceived in the following extracts:

"As the sun when it ariseth in the high blue heavens, so is the beauty of a good wife in the ordering of her house."

"The grace of a wife delighteth her husband, and a silent and a loving woman, is a double grace, and her continent mind cannot be valued."

"Blessed is the man that hath a virtuous wife, for the number

of his days shall be double."

"A virtuous woman rejoiceth her husband, and he shall fulfill the years of his life in peace; hast thou a wife after thy mind, forsake her not; and give not thyself to a light woman."

"A good wife is a good portion which shall be given in the portion of them that fear the Lord."

"Well is he that dwelleth with a wife of understanding."

"A friend and a companion never meet amiss; but above both is a wife with her husband."

"He that getteth a wife beginneth a possession, a help like unto himself and a pillar of rest; where no hedge is there the possession is spoiled."

"And he that hath no wife will wander up and down mourning."

"Rejoice with the wife of thy youth, and let her be as the loving kind and pleasant roses."

"Live joyfully with the wife whom thou lovest all the days of thy life."

"Who can find a virtuous woman, for her price is far above rubies."

"The heart of her husband doth safely trust in her, she will do him good, and not evil all the days of her life."

"And she shall rejoice in time to come; she openeth her mouth with wisdom, and in her tongue is the law of kindness."

"She looketh well to the ways of her household, and eateth not the bread of idleness; her children arise up and call her blessed; her husband also; and he praiseth her."

"Many daughters have done virtuously, but thou excellest them all."

"Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised."

TEMPLE OF THE MUSES.

NEW YEARS ANTHEM.

Sung in the African Episcopal Church, of St. Thomas, January 1, 1808.

WRITTEN BY MICHAEL FORTUNE.

I.

To Thee, Almighty, gracious power,
Who sit'st enthroned in radiant heaven;
On this blessed morn, this hallowed hour,
The homage of the heart be given!

II.

Lift up your souls to God on high,
The fountain of eternal grace,
VOL. II.—12.

Who, with a tender Father's eye,
Look'd down on Afric's helpless race!

III.

The nations heard His stern commands!
Britannia kindly sets us free;
Columbia tears the galling bands,
And gives the sweets of Liberty.

IV.

Then strike the lyre! your voices raise!
Let gratitude inspire your song!
Pursue religion's holy ways,
Shun sinful Pleasure's giddy throng!

V.

From Mercy's seat may grace descend,
To make contrition's heartfelt sighs!
O! may our pious strains ascend,
Where ne'er the sainted spirit dies!

VI.

Then, we our freedom shall retain,
In peace and love, and cheerful toil;
Plenty shall flow from the wide main,
And golden harvest from the soil.

VII.

Ye nations that to us restore
The rights which God bestowed on all;
For you His blessings we implore;
O! listen further to His call!

VIII.

From one parental stem ye spring,
A kindred blood your bosoms own;
Your kindred tongues God's praises sing,
And beg forgiveness at his throne.

IX.

O, then, your mutual wrongs forgive,
Unlock your hearts to social love!
So shall ye safe and happy live,
By grace and blessings from above.

AN INVOCATION.

BY ROBERT W. STOKES.

Oh God our Father! from Thy throne in
Heaven,
Look down upon Thy erring children here;
And teach us how by Thee to be forgiven,
And make us wise to comprehend Thy fear!
Unclouded Sun! illumine our darkened path,
And hide us from Thy all-consuming wrath!

Omniscient source of uncreated *Light*!
Whom all high heaven's inhabitants adore,
Ascribing honors to Thy wondrous might,
"Oh King of Nations," live forevermore!
The Lord our God—"Thy Lord our Righteous-
ness;"
Oh deign to-day our feeble prayers to bless!

Omnipotent! the mighty seas—the land—
The spangled firmament—the orb of day—
Are *minor* works of Thy creating hand,
Proclaiming how *exalted* is Thy way!
"Parts of Thy ways" to us O God are shown—
How small a portion of Thy power is known!

Immutable! before all worlds Thou art!
Infinite! Eternal! God of majesty!
Thine the dominion of the human heart,
And Thine the sparrow, and the unbounded
sea!

The flocks upon a thousand hills are Thine!
"Stars in their courses," own Thy power di-
vine!

Almighty Father! from Thy throne in Heaven,
Thou dost create Thy *ministers* a flame!
And unto us Thy creatures Thou hast given,
Thine own—Thine incommunicable name;
"I AM THAT I AM!" Nation's pass at Thy nod,
Into utter oblivion for Thou only art God!

Oh God our Father! hear Thy children's cry!
Immaculate! Thou art our light—our day!
"Hear Thou from heaven," Thy people's earn-
est sigh,
"Our Heavenly Father, *teach us how to pray*!"
We are Thy sheep—Thy pasture's people we—
Teach Thou our hearts to love and reverence
Thee!

Thou art the BREAD OF LIFE! unending streams
Of *living waters* from Thy hand proceed!
Oh shed on us Thy glory's sacred beams,
And from Thy fulness, Lord, supply our need!
Our Father! lead us by Thy *love's* still waters,
And make us by adoption, sons and daughters!

Let heathen lands receive Thy glorious light,
And cast away their senseless gods of stone!
While Christian States rejoicing at the sight,
Shall prostrate fall before Thy hallowed
Throne;

And praise Thee that the drear domain of death,
Revives to live, by Thy life-giving breath!

Thou fill'st immensity! all nature teems
With evidences of Thy marvellous power!

ON THE LATE REV. R. ALLEN.

First Bishop of the A. M. E. Church.

BY B. CLARK, SEN.

Peace to thee, father, thou hast gone
To that blest shore;
Thy last great battle's fought and won,
Thy conflict's o'er.

As dew drops from the clouds above,
On earth distill'd;
Thy melting words like floods of love,
Our hearts have fill'd.

In thee the helpless found relief;
And the distress'd
Of every kind, though torn by grief,
Pronounced thee bless'd.

Thou laboredst hard to teach thy race
A Saviour's love,
And point them to that better place,
In heaven above.

A meagre light thou did'st not give,
But brilliant, clear;
Thy deeds of piety shall live
Full many a year.

Not like a transient meteor thou,
But a bright star,
Whose glorious light is seen even now,
Both near and far.

Loud sang the angels to God's praise,
In chorus high;
When thou had'st crown'd thy lengthen'd
With victory. [days

Waiting around thy couch they stood
To guide thee o'er
The surging waves of death's cold flood,
To Canaan's shore.

Then rest thee, father, till that day
When saints shall rise
And burst the bands of mortal clay
To mount the skies.

Then, shalt thou be rewarded, and
Thy robes so bright,
The sun outshine, throughout that land
Of love and light.

The sun, that gives to earth his orient beams,
The lofty pine tree, and the hill-side flower;
The finny tribes—the monsters of the flood,
Are witnesses that Thou art *great and good*!

Thou art everlasting! all Thy ways are Truth!
"The sceptre of Thy Kingdom Lord is *right*,"
Thou givest to Thy followers fadeless youth,
And makest them partakers of Thy might!
Invincible through Thee Thy saints shall prove,
Wrap'd in the mantle of Thy changeless *love*!

Thirsting for Thee our spirits seek Thy face,
As does the chased roe the cooling stream!
Give us the dew of Thy supporting grace;
Let the "true light" upon our pathway beam!
Early, O God! our hungering souls supply,
With Thy rich mercy from Thy throne on high.

Mysterious one! how little art Thou known!
Clouds—darkness—wonder, veil Thy majesty!
Justice and judgment wait around Thy throne,
While myriad saints Thy *righteous* will obey!
Yet Thou despisest not the "contrite heart;"
Nor wilt Thou from Thy *little ones* depart!

"Who would not praise Thee?" Thou art
faithfulness!

"Lo! in the cloud my radiant bow I place!"
"When rains assuage the thirsting wilderness,"
"I'll throw abroad my bended sign of grace!"
Sun! when in mists thou veil'st the golden
sheen,
God's covenant bow, within the cloud is seen!

Thy name is Love! affections sore and deep,
Thou sufferest Thine anointed to o'ertake;
But O! Thou givest Thy beloved sleep,
And all their bed in sickness Thou dost make!
Thy parent hand, our "faith" and "hope" to
prove,
Applies the rod in *mercy* and in *love*!

Our Father God! our Saviour Thy dear Son!
The Holy Spirit! *equal deity*!
Oh! take us when our mundane course is done,
Where dwells Thine honor and Thy majesty!
Then in the loud anthems ceasing *nevermore*,
Our tongues shall praise Thee, and our hearts
adore!

Baltimore, Jan. 1st, 1856.

SPEAK NOT HARSHLY.

'Tis better to speak gently than harshly. Gentle words fall on the ear like the sound of distant music, filling the soul with rapturous delight, cheering the drooping spirit when bowed down under a weight of grief and care, and causing our hearts, when often filled with sadness, to burst forth in streams of ecstasy and joy.

To the aged ones who, with tottering limbs and trembling frame, are passing quickly to their destined homes, harsh words should never come. We should remember that we too, if our lives are prolonged, will be old as well as they, and harsh words will hasten the day when our weak forms of clay will be consigned to their mother earth, and thus shorten life's span, when it might have been lengthened by gentle words comforting them the few short days they remain.

Speak not harshly to your father, lest in sorrow you should bring his grey hairs to the grave, for 'twas he who protected you from harm, who sheltered you from the stormy blasts of winter, and the scorching heat of summer. Be careful then to use gentleness with him.

And to thy mother, let not harsh words mar her happiness; she hath stood by you, and guarded you from infancy, tenderly watching over you for fear danger might befall you. O! speak gently to her, let words of love, kindness and sympathy be ever tendered towards her, for she looks forward to the day when you shall be

a blessing to her. Let her anticipations be not in vain. Try to make life's troubles seem light as air, by your kind, gentle, and endearing words. Let it not be said that your mother's life was one of sorrow and grief, on the account of her child. A mother once lost, is lost forever.

Be kind to thy sister and brother, remember harsh words will crush the feeling of love in their tender hearts, and cause them to indulge too freely in cross words and looks. The young mind is so easily led astray we should be careful how we speak and act in their presence. Be gentle to them, cultivate their minds in infancy to a feeling of gentleness, kindness, and love, and all around will be happy.

MARIA.

NOTICE.

There are several articles that came in too late for this number. And editors' rules, like those of the miller, are every one come according to his or her turn, and so many of our contributors write in such a way that we very frequently have to re-write for the press. Also, editors and others ought not to wait until the very last moment before they commence to write their essays, and then jumble it up in any manner.

We have given notice several times, through the *Repository*, that all who wish to write for it should send their matter in at least a month before publication day.

W.

Spring has come, and with it hope.

OBITUARIES.

Rev. REUBEN THOMAS, of the M. E. Church (colored) South, was drowned in the Kentucky river the 19th ult. Bro. Thomas was a faithful and pious member of the church, for many years a local minister, and he rendered faithful service in the cause of his Master. In him the church has lost a valuable minister, the community a peaceable citizen, Sabbath school a loving teacher. He leaves a widow to mourn his loss, but as she has a hope in Christ, her Saviour, if faithful, she will meet him across the river of Jordan.

W. H. GIBSON.

A DEMISE.

We have received a letter from Rev. John M. Brown, of Baltimore, our much esteemed and bereaved brother, giving an account of the death of his second eldest son, after an illness of some eight weeks. Bro. Brown and his dear wife, Lueazer, watched over its little body until the night of death came, and the bright angels conveyed its little spirit home to the God that gave it. We also received the resolutions of the Society of which he is president, expressing their sympathy of the loss of his little cherub. Before inserting the resolutions we say—

TO CHARLEY, THOU BABE OF LOVE.

Once thou did'st breathe,
On this, the land of thy birth;
And toss'd on the laps
Of thy kind father and mother.

Charley, thou wast the son
Of a man of God,
Who stands on Zion's walls to preach,
And cries aloud to the children of men.

Charley, thou wast the son
Of a pious mother,
Who used to give to thee
Thy earthly wants.

Where, where art thou now?
Thou hast left thy earthly home—
Can'st thou not return again,
To relieve thy parents' grief?

Oh, no; Oh, no! I can't return,
My spirit's bathed in love divine;
No sin, no death can enter there;
Dear father and mother, come to me.

Charley, when sitting around
Our fireside,
We look around for thee to see;
But ah! alas! alas! not there.

Charley, thou wast our second son—
Our love for thee was truly great,
But oh! death thy rude hand
Hast borne him to realms of bliss.

Shall we e'er meet again—
Meet ne'er to sever.
Yes, we will live thee to meet,
High up in heaven.

Rev. E. WEAVER.

N. B. Charley was two years, five months and twenty days old.

BALTIMORE, MARCH 18th, 1859.

At a meeting of the Mental and Moral Improvement Society, held on Thursday evening, March 17th inst., Mr. John H. Butler, President *pro tem.*, the following preamble and resolutions were adopted:

WHEREAS, Almighty God in his divine providence has removed from time an offspring of the Rev. John M. Brown, President of this Society.

Resolved, That we sympathize with the family in their bereavement.

Resolved, That as a mark of respect to the family, we adjourn our meeting over until the first Thursday in April.

Resolved, That a copy of these resolutions be transmitted to the bereaved family.

Yours respectfully, in behalf of the Mental and Moral Improvement Society.

WM. T. DIXON, Sec'y.

MISCELLANEOUS.

LITERARY NOTICES.

We have on our table a variety of literary and monthly exchanges, among which are the following: The Home Monthly, published in Buffalo, N. Y. Its object is to encourage fashionable education. We have not been able to peruse it thoroughly. But as far as we have examined it we can assure our readers that it is gotten up in the highest fashionable style, much to the credit of its editors, who are Mrs. H. E. G. Arey, and Mrs. C. H. Gildersleve. May great success attend them.

The Anglo African Magazine is published in New York, 45 Beekman Street. Price, \$1 00 per annum.

We have the third number on our table, and regret that we have not had time to read it through. But we should judge it to be rather superior to the most of monthlies—striking in its high tone of political sentiment. It has about thirty-five contributors, among whom are the best educated minds in the nation. We hope it may meet with a large circulation.

The *American Stock Journal* is a very excellent work. It is just the thing our farmers ought to have, and all engaged in raising stock would do well to subscribe. By the way we would commend it to all families. It is only \$1 00 per annum. See advertisement.

We are happy to place on our exchange list the "Printer," a monthly newspaper devoted to the interests of the Art Preservative of all arts. Surely every one must be interested in the interests of that art which ranges the actions—the deeds—the triumphs and the sorrows of the world before his vision—and gives him communion with the greatest men of earth, and as a corollary, must be interested in the "Printer." Published by Henry S. Huntington, No. 7 Spruce street, New York. Price, \$1 00. W.

We received a circular from one of our editors, from which we learn that the Rev. Alexander W. Wayman was the orator appointed by a committee of the officers of the Israel A. M. E.

Church, in Washington, who presented a beautiful and magnificent silver mounted cane, to that great and distinguished man, Hon. Joshua R. Giddings, as a testimonial for his able defence in the cause of freedom in the United States Congress, during the last twenty years of his life. It was short but pointed, and just in place. The reply of Hon. Mr. Giddings was very eloquent and eulogistic to the free colored people of this country. W.

"Dr. Livingston's Missionary Travels and Researches in South Africa."

This is one of the books of the age. It is full of thrilling incidents, and valuable discoveries in Africa. The Doctor has thrown a great deal of light upon native African character, and his testimony shows how base are the slanders which Negro haters have fabricated all over this Negro hating country against men whom its politics, its philosophy, and its religion have conspired to outlaw, and degrade to a mere brute. He shows most conclusively that excepting the degradation common to all heathen and barbarous people, the aboriginal African presents to eyes of both God and man, a character as amiable, brave, and generous as it is docile, and that they only became mean, thievish, and deceitful as they have been brought in contact with the corrupting influences of the white man's baseness, robbery, and treachery. The Doctor has done a great work for our common humanity. He is gone back to spend the remainder of his life, in efforts to

civilize and christianize Africa.—Heaven preserve his valuable health and life, for many a coming year, and multiply the like of him both among white and black man, till Africa shall be redeemed from ignorance, superstition and sin.

"The Duty of a Rising Christian State to contribute to the World's Well Being and Civilization, and the means by which it may perform the same."

This is the title of an oration delivered before the Common Council and the citizens of Liberia, on the 26th of July, 1855, by Rev. Mex Crummell, Bachelor of Arts. This pamphlet is an able discussion of the subjects embraced in the title, and does great honor to the head and heart of its author. His style is logical, transparent and vigorous, sometimes beautiful. Here is an example of his logic.

"The primary ends of civil government are the conservative of men's lives, bodies, and goods. But there are also remote and ultimate ends, which pertain to morals, duties, obligations, and justice. For moral character is an idea, as true, exact and absolute applied to a nation as a man. A moral system which claims authority only in its private personal application to men, but withdraws from them so soon as the individual is merged in the association or the body politic, is nothing but vagueness, darkness and confusion. Under no moral code can the individual eschew truth and justice. Neither can the nation

throw them aside and perform its functions, treating right and truth and principles as matters of indifference, for the magistrate and the lawyer meet the august presence of truth alike in all the details of administrative law, and in the commonest minutiae of civil regulation."

Take this specimen of his rhetoric. This vast and wild Africa to indefinite depths seems yearning to throw off the forest, the jungle, and the bush, and to open a pathway for the spade, the hoe, and the scythe; so that all the world, ere the coming of its last days, may delight itself with its prolific fulness, and its vast and inexhaustible riches. Tribe after tribe, far inward, through marsh, over mountain, down beyond the broad valleys, clear off to the large central lakes of the continent, starts up and seems listening to the faint music of the distant gospel, sounding on the coast, and craves its blessings and its gifts. The vast rivers and the broad streams, struggling for centuries with the tangled roots, the giant trunks and the broken branches of the fallen forest, would burst from all its hindrances, and marry themselves a thousand times over to the graceful forms of ships and steamers, who never yet with gladdening keel have kissed their golden faces, nor ever embraced their sweet and liquid forms.

"The workings of our political institutions here, and the movements of society, may, and must be made as exact and as beautiful as the ways of nature, if we retain hearts and wills

in unison with that One great heart and will which equally guides a planet and starts the pulsations of our views. If God gives us strength, we will employ the great aids and the noble availabilities granted us for a larger development of manhood, a finer expression of rule and government, and for the divine glory. And then, with the divine benignity resting upon us, with high aims and pure intents prompting our life and being, we shall be able to manifest here human duty, the loftiest ways of manhood, worthy character and true christian excellence,—all mingled with, and controlled by law, and noble government.

And so from this point boldly putting out into the glad free sea—this spot dedicated to nationality, consecrated to freedom, and sacred to religion;—from this spot shall be heard through all the coming times, the full, clear tones of justice, the grateful symphonies of truth, the silvery voices of piety and virtue, mingling ever harmoniously with the coral echoes of the ocean!"

We say this is all fine rhetoric as well as good logic, and reflects honorably on the learning of Brother Crummell, his *alma mater*—Oneida and Oxford, may well be proud of him. We hope Liberia will take his good counsel and make herself "a precedent," in all things which can exalt human nature, even above "the Christianity of 2,000 years," which, "has not educated the world up to a consideration for the weak, nor respect for the lowly and the feeble."

REPOSITORY

OF

Religion and Literature.

VOL. II.

INDIANAPOLIS, JULY, 1859.

No. 3.

RELIGION.

THE PLACE OF DIVINE COMFORT.

An outline of a Sermon preached at the Consecration of Waters' Chapel, in Baltimore, Md., April 24th, 1859.

BY REV. J. P. CAMPBELL, of Philadelphia.

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."—Isaiah 66:13.

Above all other books in the world, the Bible is the Christian's own book. It is his law-book by which he knows or is enabled to know the laws of his God as they relate to his conduct through all the journey of life. It is his guide book by which he knows the road to heaven. It is his book of comfort in which is contained all of the great and precious promises of God upon which he rests for salvation and final deliverance.

VOL. II.—13.

Here we learn what God is to his people, and what he will do for them, both in time and eternity. Let us consider,

I. The source of divine comfort.
II. The manner of divine comfort.
And

III. The place of divine comfort.
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1. How excellent is this source of comfort. There is no other that will bear

any just degree of comparison with it. The world hath its apparent sources of comfort. They are transient and unreal. They appear for a little while, and then vanish away like a dream or a vision of the night. God is the fountain, the true and only real source of happiness. They who would be happy must seek their happiness in God. Otherwise they will never attain unto it.

2. Here we have a sufficient source of comfort, capable of filling every want and satisfying every desire of the soul. Of chasing away the darkness of nature's night, and of filling the soul with light and life in believing.

3. This is a most certain source of comfort. Other sources may fail; they do fail. But this never faileth. I will comfort you, saith the Lord. Heaven and earth may pass away, but the word of the Lord, it shall stand forever.

4. Then it is a perpetual source flowing along all the way through time, and then on into eternity without alteration or change, except to increase in glory and beauty forever in endless progression.

II. The manner of divine comfort.—“As one whom his mother comforteth, so will I comfort you.” It has often come to pass that strangers have been comforters. It is a part at least of the duty of friends to become comforters. They should surely administer comfort. A brother or a sister may have a heart to sympathise with us, which is often the case; particularly of a sister for a dear brother. A father may have and exercise the love of a father which his soul may possess in rich abundance, but he never knows or never feels a mother's love. He may feel a father's love, which may be strong and powerful; but there

is no where else to be found, save in her bosom, the affection of a mother. Here love reigns predominant above every other feeling of which the human heart is susceptible. Prosperity or adversity, riches or poverty, healthy or sick, success or affliction, make no change in the affections of a mother; in any and all circumstances whatever in life, the affection of a mother is the same. Therefore that we may approach him with assurance and strong confidence, God says to his children, “that as one whom his mother comforteth, so will I comfort you.”

1. With all the affection of a mother, which is strong and powerful beyond other human beings, the Lord will comfort his children. Isaiah 49: 13-15. “Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains, for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.” Here we have a declaration of affection, not only as greater, but infinitely greater than the affection of a mother.

2. We have here a love which expresses all the care and attention of a mother. No one can describe the amount of care that presses upon the heart of a mother. None knows as well as she does what wants there are to be supplied. What watchings she has, what care calling her attention, what succor is most needed. Yet all this and more besides that might be named, falls short of that care which the Lord hath for his people; a care which numbers all the hairs of

their heads; bottles up all their tears, and which never withdraws his eyes from them not for one moment during their whole pilgrimage through the wilderness of this world. Psalms 56: 8, “Are not my tears in thy book.” Matt. 10: 30. “But the very hairs of your head are all numbered, fear ye not therefore, ye are of more value than many sparrows,” says the dear Saviour to his poor disciples.

3. We may possibly have an allusion here to the condescension and sacrifices of a mother. It would be somewhat of a task to point out something that a tender, anxious, loving mother would not do for her son. In affliction, or distress, or trouble, or difficulty, in prison or in death. Where will not the mother follow or accompany her dear son, the darling of her bosom, upon whom her affections are set. But there is nothing here excelling, no nothing here equal to the love of God. He visits and manifests himself unto his people, as he does not unto the world. He protects and defends them against the assaults of all enemies of all sorts, and all kinds at all times, in all places, and under all circumstances whatever, whether in life or in death. And in addition to this, he hath redeemed them from death, hell and the grave. Rom. 8: 32-34. “He that spared not his own son, but delivered him up for us all, how shall he not with us also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Such is condescension and sacrificial love of God for us, and in which more than a mother's love is exhibited.

4. An allusion may be had also to the forbearance of a mother. The mother is swift to caress, soothe and bless her son. But she is slow to punish him even for his real faults. She is always ready to remove the chastening rod when opportunity presenteth itself. She is always ready to show mercy and forgive. Now in this we have an imperfect illustration of the manner in which the Lord is most graciously pleased to comfort and cheer the heart of his believing children. Ez. 31: 18, “I have surely heard Ephraim bemoaning himself thus: thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God.” Whom the Lord loveth he chastens and corrects every son whom he receiveth. But this he does for their good, that he might have mercy upon them.

III. The place of divine comfort, “and ye shall be comforted in Jerusalem.” These things seem fairly to be implied here,

1. There appears to be an allusion to the literal returning of God's ancient covenant people from their Babylonian captivity into which this prophet, with others, had foretold that they should go. These predictions were delivered by Isaiah more than a hundred years before the event came to pass. He foretells the captivity and the return from it after seventy years, says Jeremiah. So that this saying was to have a literal fulfilment in the return from Babylon. Then were the people of God comforted in Jerusalem.

2. Here is also a spiritual meaning. Jerusalem was a type of the true church of God, and was so understood to be, both by Jews and Christians. The

prophet undoubtedly saw the church militant when he said, "and ye shall be comforted in Jerusalem."

3. But while we are confident that here is an allusion to both the literal and the spiritual Jerusalem upon earth, we have no doubt that our attention is called to the Jerusalem that is above which is free, and is the mother of us all—that Jerusalem which John saw coming down from God out of heaven, prepared as a bride adorning for her husband. In that Jerusalem, says the promise, "Ye shall be comforted," when and where God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain for the former things passed away. Rev. 21: 3-4. The promise was long since fulfilled in the literal Jerusalem from the days of Ezra and Nehemiah, until the completion of the personal advent of our Saviour upon the earth; when the glory of the latter house by his presence was made to exceed the glory of the former house. The promise is now in a course of fulfilment in the church militant. And from what has been done, and what is now being done, we have the assurance to say that hereafter it will have a complete fulfilment in that better world above. We may be more particular, and say that in the church.

4. Here are the ministers of comfort unto whom the Lord says, Isaiah 40: 1-2: "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortable to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hands double for all her sins."

5. Here in the church we have the

ordinances. The word of God is read and expounded; prayer is offered up for all men; songs of praise are sang unto the name of our God. The gospel is preached unto all, for a witness unto all nations, that Jesus died and rose again. And that whosoever will confess with his mouth the Lord Jesus, and believe in heart that God hath raised from the dead, shall be saved. Baptism and the Lord's supper. All these means of grace are used here.

6. Here we have the friends of comfort, who feel it to be their duty, and who delight to do all in their power towards comforting the saints of God upon the earth.

7. Here we receive the spirit of comfort, though not here only. But here we do receive it according to the great and precious promises of the Saviour, when he said that he would send the comforter which is the Holy Ghost, and that he should abide forever.

8. Here we have the house of the Lord, the place of the assembling of the saints. Of this it is said, my house shall be called the house of prayer for all people. David says "I was glad when they said, unto me let us go unto the house of the Lord together. How amiable are thy Tabernacles, O Lord. Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulworks; consider her palaces; that ye may tell it to the generation following. This God is our God forever and ever; he will be our guide even unto death."

God in mercy condescends to meet his people in the courts of his sanctuary—in the house of the Lord. This is no small—this is no mean place of comfort. The houses which we erect here are only the anti-chambers of our house which

For the Repository.

INFIDELITY.

BY REV. M. M. C.

is in heaven. All of the benefits and blessings in our houses of worship cannot now be pointed out in detail. Where should we be without places of this kind? What a calamity would be upon us if their could be a law passed by the National Legislature, closing in one day all of our houses of worship, and we were forbidden to assemble ourselves any where to worship. Who can describe the scene of distress? And the evil would be increased, if we were told and made to believe that we should not again be allowed the privilege of assembling in a house dedicated to the service of Almighty God. Of so much importance is the house of the Lord here.

Let us make the following short application:

1. The children of God are the true subjects and only proper subject of divine comfort.

2. God himself is the author, the fountain, the true source of comfort, and out of him there is no real comfort to be found and enjoyed anywhere.

3. There is to be found in the church divine comfort for every believing soul who will here diligently seek after it, the pearl of great price.

4. The poor unhappy sinner is invited to come to God through our Lord Jesus Christ, that he may become a partaker with us of that divine comfort which doeth now comfort and cheer the hearts of all the believing children of our God.

Let the sinner come to God through Christ, and in him find righteousness, and peace, and joy in the Holy Ghost. Amen.

When you travel, acquaint yourself with the route.

This word is derived from the Latin word *fides*, to believe, to credit; *infides*, therefore, means to disbelieve, to discredit—hence, *infidelity*, to disbelieve, &c. The Latins used the word on all common occasions, as we do, when any statement or proposition was made, to which the mind did not yield a free assent. It is, then, a disposition of the mind which does not yield assent to the truth of a proposition, however clear the evidence may be made. Infidelity, taken in a Theological sense, arrays itself against all the manifestations of God, in nature and in grace. It takes its stand-point amidst the works of universal nature, and from thence surveys the whole creation of the Deity, with a disbelieving heart as to the great truth announced in the Bible, ascribing to the Allwise God the sublime work of nature around us. It says to universal creation, as it passes in grand panoramic form before its eyes, whether it be nature's first issue from chaos, or its immeasurable limits stretched out into sky, land and water, thy creator is *chance!* blind *chance!* that all nature has existed from eternity. Not, indeed, in its present arrangement, with the water separated from the earth, the earth from the higher elements, &c.; but at some fortuitous, indefinite moment in the past ages of eternity, the particles of water, still indefinitely scattered through illimitable space, and commingling indiscriminately with their fellow particles of earth and sky, agreed among themselves to take a separate position in space, and dwell in oceans, seas, rivers, lakes, and no longer hold association with either earth or sky.

That the particles of the earth and all the furniture of the sky came, at that fortuitous moment to the same conclusion among themselves, to separate from the confused mass and take an independent position in wide-spread space, the better to subserve animated nature.

So, also, with animated nature; each kind and species held a grand consultation at the fortuitous moment, and agreed to form separate families and take their respective places—some in the waters, others in the open space of heaven, and some to grovel upon the clods of earth.

Such is the natural philosophy of *Infidelity*. To establish the truth of this philosophy, it must reach forth its impious hand and set aside all the plain and simple truths of revelation, in order to give it place. It will not believe what God has said, or the philosophy which he has established as permanently as his throne, but shocks all common sense and the simplest reason with its monstrosities, or false reasoning.

And not satisfied with reversing the whole order of nature, and with reaching out its puny arm to snatch the crown of glory from the brow of the blessed God, in creating all things, infidelity removes from its stand-point in the midst of the outstretched lines of nature and goes up to a higher stand-point, in the midst of the wonderful works of grace. Here it raises its slimy folds and looks around upon deeds which cause angels to exercise their mightiest intellects in vain "to look into." But infidelity has the assurance to flatly deny every truth and every statement made by high heaven in regard to man's peace and salvation. It takes up the great and glorious system of the prophecies, riddles them, and scatters them to the four winds, as insulting non-

sense. The miraculous *conception* and *birth* of the Son of God are handled with the same ruthless hand, and his sacerdotal robes, his prophetic rod, and his kingly crown, are snatched from him and placed upon the mere *reason* of man! O, Infidelity, "how long wilt thou pervert the right ways of God?"

ON THE CHRISTIAN RELIGION.

How beautiful and how grand is that system of worship which was established by God among the first inhabitants of the earth; and which, after withstanding the tests and trials of four thousand years, was made perfect in the character and teachings of our Lord and Savior, Jesus Christ. This system, which is called the christian religion, is one that is adapted to the wants and conditions of the entire human family. In some instances it may be discovered in the tender hearts of the young, and as they increase in years, so it increases in strength and power, taking a deeper root in the soul; it influences their actions, and gives life and vigor to their every movement—acting as a check when the youthful mind would go astray, and as a faithful monitor, it warns them to resist temptation and become like Samuel and Josiah, of Bible renown, so that none of their words are lost, and they are kept from turning to the right hand or to the left, to seek after other Gods. It is to be found in the hearts of the more mature in age, who have passed through the changeable period of youth, with its notions, and its airy aspirings, which, like bubbles floating on the water, soon break, and are lost to view forever—teaching them first to love God with all their souls, and to act toward their fellow men as they would that they should act

toward them. By its teachings man is instructed to revere and adore his Maker, and to have faith and trust in His promises. It opens all the avenues of his mind, and makes him to understand the design of his creation. It reveals and makes plain the handiwork of God in and through all the animal, vegetable and mineral kingdoms of the earth, and affords to man the privilege of ascending to the heavens in thought, and then behold the beauty and magnificence of the heavenly bodies as they perform their courses in obedience to the laws of their Creator. But this is not all; for, however sublime the studies of the heavens and the productions of the earth may be, this system instructs and leads man into the far more noble science, even that of the immortality of the soul, the knowledge of which affords to the christian enjoyments and pleasures that the man who is uninfluenced by it can have no conception of, and making the earth, which would otherwise be like a forest or a wilderness, with ravenous beasts of prey within its enclosure, to be a garden, in which, though the thorn grows up with the rose, and oftentimes threatens to destroy it, yet by virtue of a light that emanates from the wings of the Son of Righteousness, and which is made clear by this system. Man can travel, and that safely, through this probationary state. It is the christian religion that can keep the mind calm and steady through all the varied and ever changing scenes of life, and amid the cares and surroundings which prosperity or affliction produce. In health it enables the possessor to be grateful, and to render thanks to the giver and preserver of it. In sickness it affords consolation to the soul, which, acting like cordials, invigorates the whole system, and

causes the invalid to forget the ailing for a season. Is wealth acquired, or a position attained among the children of men, it is the only system that can retain the humble heart and check the ever inspiring inclinations of the natural mind. Should adverse circumstances befall its possessor, he can rely upon the knowledge of the truth, "That all things work together for the good of them that love God," and thus he can smile in the midst of grief, and have joy amid the weight of sorrow. Having taught man that his soul is immortal, it accompanies him through life, and instructs him to leave the heavy clods of the natural universe, and by faith to soar above the heavens, and ascending into the heaven of heavens, there behold his ever present Parent and Savior, always ready to give aid and succor in every time of need. Thus preparing man to become fitted to partake of the celestial joys of heaven, it enables him to place the proper value on the things of earth, and strive after the overcoming of all assailments that may beset him in life. Having accompanied its possessor through the rigorous scenes of life, from youth to middle, and then to old age, with all its infirmities and weaknesses—having sustained and upheld him in the changing scenes of his earthly existence—it, now that the period has arrived when the soul is called for by its Maker, to be disembodied; qualifies him to pass through the valley of death, resting upon the promises of his God, which act as a staff to lean on, while the soul, almost disenthralled and freed from bondage, forgetting the pangs of dissolution, is filled with joyous hope and expectation of soon becoming a resident in the realms of bliss forever. These all are effects resulting from the christian religion, when practi-

cally applied and used. Having been originated and preserved by God for the redemption of mankind from sin, it is capacitated in every respect to perform and accomplish its object—to make man happy on earth, and to prepare him to live forever in the enjoyment of the most exalted bliss in the everlasting kingdom of heaven. For which system may God the Father, the Son and the Holy Spirit, be forever blest, and our hearts greatly enlarged with gratitude for the gift.

TANSOR, May 23d, 1859.

AN ESSAY ON HUMAN HAPPINESS,

Delivered before the Chapel Relief Society, Louisville, Kentucky.

BY GEORGE A. SCHAEFER.

LADIES AND GENTLEMEN:—I have been called upon to deliver an address to this Society. I thank you for the honor. The subject that I shall entertain you upon, for a few moments, is "Human Happiness."

The word happy is a relative term; that is, when we call a man happy, we mean that he is happier than some others with whom we compare him, or than he himself was in some other situation.—Thus, speaking of one who has just compassed the object of a long pursuit—"Now," we say, "he is happy." And in a like comparative sense, compared, that is, with the general lot of mankind, we call a man happy who possesses health and competency. It will be our business to show, if we can, 1st. What human happiness does not consist in; 2d. What it does consist in.

First, then, happiness does not consist in the pleasures of sense, in whatever

profusion or variety they be enjoyed. By pleasures of sense, I mean as well the animal gratifications of eating, drinking, and that by which the species is continued, as the more refined pleasures of music, painting, architecture, gardening, splendid shows, &c., and the pleasures, lastly, of active sports—as of hunting, shooting, fishing, &c. 1st. These pleasures continue but a little while at a time; this is true of them all, especially of the grosser sort of them. The pleasures, by repetition, lose their relish. It is a property of the machine, for which we know no remedy, that the organs by which we perceive pleasure are blunted and benumbed by being frequently exercised in the same way. There is hardly any one who has not found the difference between a gratification when new and when old and familiar, or any pleasure which does not become indifferent as it grows habitual. The eagerness for high and intense pleasure or delight takes away the relish from all others; and as such delights fall rarely in our way, the greater part of our time becomes from this cause empty and uneasy. There is hardly any delusion by which men are greater sufferers in their happiness, than by their expecting too much from what is called pleasure; that is, from those intense delights which vulgarly engross the name of pleasure. The very expectation spoils them. What I have been able to observe of that part of mankind whose professed pursuit is pleasure, and who are withheld in this pursuit by no restraint of fortune or scruples of conscience, corresponds sufficiently with this account. I have often remarked in such men a restless and unextinguishable passion for variety, a great part of their time to be vacant, and so much of it irksome, and that with what-

ever eagerness and expectation they set out, they become by degrees fastidious in their choice of pleasure, languid in the enjoyment, yet miserable under the want of it. Neither does happiness consist in an exemption from pain, labor, care, business, suspense, molestation, and those evils which none are without. For which reason the expectations of those who retire from their shops and counting-houses and various places of labor, to enjoy the remainder of their days in leisure and tranquility, are seldom answered by the effect, much less of such as in a fit of chagrin shut themselves up in cloisters and nunneries and hermitages, or quit the world, and their stations in it, for solitude and repose.

We have seen what happiness does not consist in. We are next to consider in what it does consist. In the conduct of life, the great matter is to know beforehand what will please us, and what pleasures will hold out; so far as we know this, our choice will be justified by the event.

Happiness consists in the exercise of the social affections. Those persons commonly possess good spirits who have about them many objects of affection and endearment, as wife, children, kindred, friends. And to the want of these may be imputed the peevishness of monks and of such as lead a monastic life. Another main article of happiness is the exercise of our faculties either of body or mind, in the pursuit of some engaging end.—Hence those pleasures are most valuable, not which are most exquisite in the fruition, but which are most productive of engagement and energy in the pursuits, &c. A man who is earnest in his endeavors after the happiness of a future state, has, in this respect, an advantage over

all the world, for he has constantly before his eyes an object of supreme importance, productive of perpetual engagements and activity, and of which the pursuit lasts him till his life is ended.—The man who has learned to live alone, feels his spirits enlivened whenever he enters into company, and takes his leave without regret; another, who has long been accustomed to a crowd, experiences in company no elevation of spirits, nor any greater satisfaction, than the man of retired life finds in his chimney corner. Then happiness consists in the exercise of social affection, the exercise of our faculties, either of body or mind, in pursuit of some good end; also a prudent constitution of the habits; and lastly happiness consists in health, and a conscience void of offense towards God and man.

ARE WE DOING WHAT WE CAN?

BY JAMES LYNCH, of Indianapolis.

CONTINUED FROM NO. 2.

There is no organization, religious or moral, among the colored people, which has the power to wield an influence so surpassing in its strength, so salutary in its effects as the A. M. E. Church; and it is an axiom which comes home here to us most forcibly; as is the ability so is the responsibility. The soundness of all doctrines, and the usefulness of all religious organizations may be safely judged by the type of character which they engender; for it is a fact, that the character of people, especially the young, are shaped by the circumstances which surround them. What are these circumstances but influences either wholesome or unwholesome? Reasoning then a

priori, the character yields just as the former or latter influences preponderate; exceptions to the contrary, yet so well does it accord with actual experience that it is far from being hypothetical.

With our church then it is, to say which of these influences shall preponderate at least in regard to those persons directly and indirectly connected. "Our hope is in the rising generation." Yes, when the heads of our churches by God's grace and all their own power more fully develop the religious character of church members by training; nay, more, enjoining upon them the practical duties of christianity. This is creating a type of character. The great trouble to-day is, (among all classes,) the generality of church members have not an acknowledged type of character, and while steering clear of the commission of overt acts they too often serve the things of earth, as dictated by the evil one. But where the people of religious organizations are distinguished for an uncompromising religious character, they of themselves

will create a *similar* character in others and by God's blessing, a *truly religious one*. It is by this means that christianity has increased its faint aurora to the high meridian blaze.

But let us take a practical illustration of the foregoing proposition. In many towns and cities, and I may say in the most of them, the most solid part of the colored community are members of churches, together with those who strongly regard and attend religious services. If then the church through a strict gospel administration has developed the religious character of its members, they will have power also to develop the character of others because a certain type of character is necessary to admission in their families. Our people are a social people, an admission is craved, and sought for at once. Thus individuals young and old are prompted to morality, and encouraged therein, while others are urged to reform.

TO BE CONTINUED.

LITERATURE.

THOUGHTS ON THE RULING PASSION OF THE TIMES.

BY ADAM CARY.

We are emphatically living in a fast age. The days of contentment seem to have passed away; and a wild spirit of disquiet to have usurped their place. There have been, we are taught to believe, times when people were willing

somewhat to plod along, and gather of the flowers which kindly grow along life's pathway, to hear the music which nature is ever singing for us, if we will but listen, and feel calmed and soothed by the changing beauties, which varying nature ever presents. But now, though the same hemisphere of starry gems, which has filled others with delight, or awe, or wonder, is still the same, moving

on in its eternal, undeviating course—who gazes upon its radiant glories, or while contemplating it, feels what an atom he is in space?

In these days nature seems to have put off her charms, while she is continually strewing about us her graces, and her delights, soothing and inviting to hours of serenity and peace; the only peace and serenity we find in her is when with bounteous hand she fills our coffers and our stores. And why is this? Whence comes it that all are madly racing on the course of life, never halting, never resting under the grateful shades that line its track? Can it be that we are all run mad? Ah! it is even so. We are all mad. Mad for power and place. To secure them, most persons devote all our energies, their time, their thoughts, their very selves, to the making of money. The Almighty dollar—this it is that men are mainly controlled by. It is this that furnishes the means of luxury and display, and hence men are scrambling pell-mell for its acquisition. See that man. His pocket is well lined. He has bonds and stocks, and rents. To dazzle his fellows, he lives in a gorgeous palace, sumptuously furnished, and as he moves along, you see about him a conscious look, which seems to say, "Give me your homage, I am better than you." And there's his neighbor, who, having but little of this world's goods, yet puts on the appearance of having them. He lives in style and makes a great display. He well knows what stuff men are made of, that show goes with them as far as substance. While he is believed to be wealthy, people will cringe and fawn around him, and do his behests, and how well he succeeds in imposing upon poor deluded human

nature. He is a living lie. By deception he assumes the show of power, and at last by deception he attains to power itself. There is no contentment, no happiness for him. His days are spent in wrestling for money, his nights in tossing, restlessly upon his dreary couch, dreaming of cent. per cent.; and so it goes on, and on, and on continually, all are struggling for power, and honesty is fast becoming a discarded virtue. Many men think this is the means by which every good may be obtained. Fraud, and force, and crime; what are these, if they lead to gold? Will not gold, according to the morality of the day, gild them all over, and dazzle our eyes so that we cannot see the sin? Every one speculates, and it would seem, believes that the pathway to heaven is paved with gold, whereon no one will be permitted to travel, unless he has golden sandals upon his feet. While money thus hallows wrong and crime and sin, how is the virtuous poor man regarded? If a suspicion falls upon him, who minds it, or who cares? Is he not looked upon as a necessary incumbrance upon society? There is no pity, no sympathy, for him, and what justice does he get?

Such being the popular sentiment, it is not to be wondered at, that men become thieves and robbers; that discontent enters into their hearts, and a spirit of unrest hurries them along. If perchance they cannot get on fast enough, they become fillibusters, usurp the power of sovereignty, and attempt to steal dominion.

These robbers upon a grand scale, who would steal the powers of government to gratify their lust for dominion in violation of law, both human and divine, are

but the legitimate offspring of the reckless desire for power, and of the discontent which characterize the age. Where will it end? The money seeker deceives and defrauds, and the people cheer him on with love and sustained applause. The politician casting off the statesman, lies so sweetly, that the lie charms more than truth, and he cajoles so adroitly that the people throw up their hats and shout, "He is a very God."

The evidence of this lies all about you. Go out upon the street, you see there a group of children, upon whom the hues of heaven are still resting. How innocent and happy they are. The spirit of the age has not yet entered them, and obscured the gladsome light of heaven, which is lingering upon them. But ah! that fell spirit will soon take possession of them, as they grow older and see their fathers and acquaintances all striving for the same object. Who or what shall stop them from jumping into the turbid current? Look at them again. Where is the happiness and innocence you saw before? Gone, Gone! It has given place to a look of anxiety and care. Then a soft and gentle smile, beaming with human feeling, was illuming all about them. Now a hardness and haggardness is upon them never to depart, and this all comes from false views of the objects and aims of life. Men have wants and needs besides power. Let those wants and those needs, be attended to as well. Let us cease overestimating a single desire of our nature—and instead, cultivate them all—thus developing the humanity that is in us, and then the spirit of unrest and discontent, will be put down, and men will again enjoy God's smile, as he sheds it upon us through all his glorious works, with a

consciousness of greater usefulness here to all as well as of happiness in that immortal destiny which awaits the good in Eternity.

THE TRUE HERO.

BY MISS LETITIA BURR.

Anniversary of High School, Phil.

Valor, generosity and magnanimity distinguish the hero, and are qualities as intimately entwined as the vine and the arbor upon which it grows. The hero is dauntless, for he fears naught this side the grave, and is ever ready to meet danger with a determination to conquer or suffer the consequences, be they fearful as they may.

The warrior who struggles merely to attain a distinguished name, regardless of the many hearts he crushes to the earth in his ruthless march towards the Temple of Fame, is a hero in the eyes of a community that is dazzled by outward brilliancy, and thinks not of those noble, patient virtues, which alone bring fruit to perfection.

The world stands in need of the true hero; for although there are in it many who would fain bear the name, they are but working for the empty title. They are like the author, described by Carlyle, who looked only to the editions of his book to be published, neglecting to make his work worthy of them.

It is the object of the truly heroic man to perform his duty to God and humanity, at the risk of that life which all hold dear. Life is, in his eyes, to be spent for a noble purpose; he believes himself to be immortal till his work is done. He is regardless of the scoffers who like serpents are hissing in his path; the world may taunt; friends may forsake; but the ab-

sence of their sympathies makes him turn to mightier sources; he communes with the noble dead, in the noble works which they have left behind, and is strengthened by blessed memories to the performance of his duty. The world's heroes appear before him like beacon lights, guiding his trembling bark o'er the tumultuous surges of life.

Luther, whose character showed itself heroic, disregarded the authority of the Papal Power, and preached against the evils of the church, in the very presence of those who were its firmest supporters.

William Tell was another hero, whose patriotic heart refused to do homage to the tyrant Gesler. He knew that others did what was not right, but that did not induce him to do the same; and for his heroism he was compelled to suffer an unjust punishment; yet soon after he conquered his oppressor, and thus Switzerland, through his valor, became free.

Touissant L'Overture was also one hero whose memory is cherished in the minds of the people of St. Domingo. He was a hero that fought not for his own benefit, but to free his people from that system which extends from Florida to Minnesota, and from the Atlantic to the Pacific, and which is too well known to name.

To abolish this system was the object of Touissant; and in freeing his country, he showed himself the true hero; for he permitted even those who were pointing deadly weapons at his heart, to escape—thus showing even love for his worst enemies; and though he was captured, the heroic spirit that he inculcated among his followers, was the means of making St. Domingo free; and she is now able to breathe the fresh air of liberty.

The true hero is not the one who waits for others to begin the contest, and then strives to achieve victory after the hardest of the strife is o'er. No! he is the one who depends not upon others to excite him to his duty in life; but he depends upon himself, and allows naught to deter him from that path of duty that his conscience tells him is right.

If we would be heroes in life, we must not be slothful, and when trouble comes be ready to despair; but we must be animated and determined, that come what may, we will do our duty to the best of our abilities; and we must bear in mind that,

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Finds us farther than to-day."

The deeds of the soul here shine whilst he lives, and the world is benefitted by them; and after he has passed from earth, they encourage the weary wanderer he has left behind; for

"Lives of great men all remind us,
We may make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time—
Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

Let us not forget, among modern heroes, Juan Placido, the Cuban poet; he endeavored to liberate Cuba, both by his sword and pen, and for this act of heroism he was cruelly executed. When upon the scaffold, he even there displayed that bravery for which he was noted; and when the last ball pierced his body, he gave one lingering glance upon all before him, and fell; and the fall of a character so noble was regretted as much by his followers, as the death of General

Warren was regretted by his troops, during the great strife between America and England.

To those who are walking through life, we would say: Be heroes, and let the world see those noble principles that are undoubtedly penned up and waiting for you to bring them forth; and prove to all that you are equal to those who have passed away and left their deeds behind them, as bright examples of the lives they lived.

When you think of the heroes of old, try to imitate them. And why should you not? Are you not men as well as they were? and will you not let it be seen that you have minds that are as capable of appreciating as much as theirs did? Has not God given you the same faculties that he did them? and is not your soil as well suited to the constitution of a hero as that of other lands? Undoubtedly it is, and it is in your power to determine whether you will be heroes or cowards in the great battle of life.

If thou wilt be the hero, thou must meet the difficulties of the world with the bravery of a Leonidas; fight against it with the fortitude of a Bruce, and you will come out as victorious as the greatest of the world's conquerors. Think ever of the noble dead, and listen to these words of cheer from the living:

"Press on! surmount the rocky steep;
Climb boldly o'er the torrent's arch,
They faint alone who feebly creep,
He wins, who dares the hero's march.
Be thou a hero, let thy might
Tramp on eternal snows its way,
And through the ebon walk of night
Hew down a passage into day.
To thine own self be true, and keep
Thy mind from sloth, thy heart from soil,
Press on, and thou shalt surely find
A heavenly harvest for thy soil."

LETITIA.

ANNIVERSARY ADDRESS OF A. M. E. BETHEL.

BY MISS ESTHER ARMSTRONG.

RESPECTED AUDIENCE, PRESIDENT AND MEMBERS OF THE MENTAL AND MORAL IMPROVEMENT ASSOCIATION:—The subject I have attempted to write upon is, Happiness, Transitory and Perpetual. Physiology teaches us that the brain is the organ through which the mind operates, and if allowed to remain inactive, all the operations of the mind must be feeble. This is our case; heretofore our brain has not been sufficiently exercised; hence, as a natural consequence, our composition must be weak.

All men pursue pleasure; yet how sad the reflection that a majority but seek its shadow, and are disappointed. But all desire happiness, and the fact is, it is not generally obtained by those who most diligently and ardently pursue it. In the present state of things, such is the relation of man to man, and of all to eternal things, that we cannot be completely happy.

Perfect bliss is not a plant of terrestrial growth—it dwelt not in paradise. If complete happiness had been allotted to our first parents in the garden of Eden, the wily serpent would not have entered therein, with his poisonous influence, to mar the quiet of that lovely spot, thus contaminating mankind from Adam to the coming of the Messiah; but we add, that comparative happiness is within the grasp of all.

Yet all must suffer, because it is impossible always to harmonize ourselves with surrounding circumstances. The pious must sometimes suffer, sigh and sorrow, but it is their blessed prerogative, and theirs only, to rejoice in tribulation.

They know from the glorious truths of revelation, that the wintry storm of life will soon be o'er; so that, though they suffer in reality, they are happy in anticipation.

Not so with those whose best and highest hopes are of earth and earthly things. Shatter their hope and they sink into despondency and become the victims of despair. Although the good are not always happy, yet they are contented; and to be content is nothing more nor less than having your desires held within due limits; while on the other hand, to be in a state of perfect felicity, your every wish is gratified, to the fullest extent of the term.

There can be no full and final disappointment to the good man, but the reverse is true of the impious. The latter has uncertainty in pursuit, and dissatisfaction in the enjoyment of his imaginary good. Let us not be misunderstood; we do not despise the pleasures of earth; we are not of the number who believe it is sinful to "laugh or to be lively." No—we appreciate all the high pleasures which the Author of our existence has so profusely scattered around us in such copious abundance and such endless variety. We admire the glowing firmament, with its ten thousand lights, and, like the poet King of Israel, we exclaim: "The heavens declare the glory of God, and the firmament showeth forth his handiwork." We contemplate with rapture the varied landscape; the roaring winds, the wild hurricane, the solemn dirge of the autumnal winds, inspire us with pleasant emotions, though they be mournful like the joy of grief. Our hearts burn while perusing the pages of the highly gifted poet; we are chained and entranced with the eloquence of oratory; we love the

universal beauties of nature, and of nature's God, and we love to look through them to Him. The light of the earth is lovely, but is quickly swallowed up in the darkness of the tomb. Life itself is desirable, but is quickly followed by the night of death; therefore we should not cling too tenaciously to earth, but set our affections on things above, where we shall enjoy unalloyed happiness through vast eternity.

TEMPTATION AND THE TEMPTER.

BY NELLIE.

Temptation in its general acceptance signifies an allurements from good to evil; it is not confined to time, place, or any particular class of persons; but as it has been very wisely observed, "Temptation is common to all," so in every path of life, marked out by man, he finds it presenting itself; under all circumstances, and under the most plausible forms; and none are exempt from its influence.

Some persons yield more readily to temptation, and to a greater extent than others; but this may be attributed to the peculiar disposition of an individual, his condition in life or some accident, which will expose him in a greater or less degree to different temptations.

The dispositions of men vary; from the man of an iron will, which requires more than an ordinary power to bind when once its purposes have become fixed, to one whose exceeding sensitiveness of disposition renders him liable at almost any moment to yield to the fascinating powers of temptation.

The former, will evidently yield to temptation in some form; but, being

characterized by a decision of character, it is rather a difficult matter in some cases; unless it be in an unguarded moment, when he depends too much upon the arm of flesh, instead of that which alone can prove a support, (and not a frail one either), even in the most dire temptation.

The latter frequently in his endeavors to fulfill his known duties, and to shun temptation, meets the serpent in an apparently guileless form, and by its seductive powers he becomes so completely entranced, as we long so find himself powerless to release himself, from its vice-like clutches.

Therefore, persons of this disposition are exposed to a greater variety of temptations than others.

The condition of an individual, or accident in life, exposes him to temptation. The rich, as well as the poor, the high, and the low, are subject to it, and it makes no difference what position they may occupy in life, temptation assails them at every step, nor can they be said to be entirely free from it, until they have passed the great river of death.

Those who are surrounded by all the luxuries that wealth can procure, seldom use it in promoting the comfort of the distressed, or in healing the wounds of the broken hearted, by pouring in the oil of joy and consolation; but exercise all their powers and too often the affluence which God has given them to become a blessing to others as well as himself, proves a snare to those who have been endowed with only a small portion of this world's goods; and these, through the medium of the others, frequently sink to such a depth in sin, that nothing but the strength and goodness of an Almighty

hand, can save them from irreparable woe.

Accident may often make a man feel disposed to murmur against God, and instead of that steadfast faith, which characterized the patient Job, and enabled him to resist successfully the temptations offered, he frequently resorts to suicide, or to the wine-cup as a relief.

The consequences of yielding to sin are alike dangerous to the individual, and to society; to himself, because it destroys not only the moral capacities of man for accomplishing good, but also diminishes his mental and physical strength, and unfits him for performing the great duties of life, which are incumbent upon him, as a rational and intelligent being.

To society, because in whatsoever position in life he may be situated, he exerts an influence which is not confined alone to those who are connected to him by the ties of nature, but to the community at large.

An indulgence in sin is like the encroachments of the sea, its rolling waves, dashing on the shores; it spreads farther and farther, until thousands of victims are carried down the unhallowed stream, there to mingle with all that is degrading, and never to cease buffeting its awful waves, until they reach that goal, which is the only abode for the finally impenitent, and where the fires of God's wrath will burn with unquenchable fury.

Man is not compelled to yield because the temptation is presented to him; for the Almighty has provided a means whereby he may escape if he will; neither should he censure God as the tempter, because he is disposed to transgress His laws, "for God does not tempt any, neither can he be tempted;" but man being a voluntary agent has power to

resist or yield; if he overcomes temptation his character is proportionately beautified, and mental tranquility is experienced by him; but if he gives way to its power, the most dreadful consequences ensue. The commands of God are broken, families divided, and the promising youths are made to drink the bitter draught of woe. What was it that led to all the evils and sorrow, that pervades this beautified world, that has caused all the unhappiness to which the sons of men are subjected? Was it not the commission of one fatal act by our foreparents? We answer yes. That single crime has hidden heaven from our view, which we cannot again behold, without Christ removes the veil, and bids all darkness disperse. Then, and then only can the light be visible to us.—Therefore let us all remember that the sin which appears the most trivial in our sight, may be the means of doing the greatest amount of evil.

Man is excusable only in a slight degree, but culpable in a very great one, for sin committed by him; he is excusable when in an unguarded moment, he yields to sin, through the stratagems of some fiend in human form; which, when he becomes sensible of, he sorrows over with "a Godly sorrow that worketh repentance," and seeks to wash away the dismal stain in that "fountain that was opened in the house of David, for sin and uncleanness." But he is culpable when he deliberately, and intentionally errs, after the most serious warnings. Then he forfeits the favor of Jehovah, by "setting at naught his counsels, and heeding none of his reproofs."

The tempter is he who once dwelt in the blissful realms of light, but who,

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"With ambitious aim

Against the throne and monarchy of God,
Raised impious war in heaven, and battle proud
With vain attempt. Him the Almighty power
Hurl'd headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms."

And having lost heaven by his rebellions, hath sworn eternal vengeance against God and man; hence, he leaves no means untried, whereby he can draw the sons of men into the thralldom of sin.

His forms are various; always assuming that most appropriate to the performance of his purposes.

He appeared as a serpent to our mother Eve, in the garden of Eden; beguiling her, who previous to this was sweetly reposing on the bosom of lovely innocence unconscious of the danger that was hovering around her. Oh! terrible was the hour, that she hearkened to the tempter's vice, that defied the laws of God; and the fatal moment that beheld the noblest of his creatures disobeying his commands, marked out the destiny of the whole human race.

The tempter is found everywhere; in the assemblages of the giddy and the gay, in the lonely hut, by the wayside, in the forest, and even in that place, which of all others should be exempt from his foul intrusions, viz: the church.

He appears to the christian in his heavenly seasons as a wolf in sheep's clothing. In his hours of sadness and affliction he comes; but only by his deception, to lead them into the paths of iniquity.

Great is the guilt of the tempter, under all circumstances; but greater in proportion to the innocence of the tempted.

He seizes the moment when man is least prepared for his attack, and in a manner entirely foreign to his expectations, to accomplish his designs.

He who yields to the evils of the tempter, casts a baneful influence on society; by the commission of one disobedient act, years of sorrow have been multiplied, and many who aimed at happiness have stumbled over that sin, and fallen into the abyss of eternal night.

The tempter "goes about like a roaring lion, seeking whom he may devour," and he will direct all his efforts whilst man dwells on earth, to counteract the designs of the Almighty. His speech on realizing his fallen condition, the evil intent that raged within his bosom as expressed by Milton, in *Paradise Lost*, is sufficient to prove his hideous character:

"What, though the field be lost?

All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else, not to be overcome;
That glory, never shall his wrath or might
Extort from me."

Then, against the arts of such an enemy, we should ever be on the alert; and nothing but the grace which God has promised to those who seek it, is calculated to repress the tempter's power.

TEMPTATION AND THE TEMPTER.

BY HENNY.

Valerian and Mistletoe.

Among the many annoyances and vexations in life, to which human frailty is subject, that of temptation is the most frequent in its occurrence; yet if it were not so, there would be but little in the character of our Heavenly Father that we imitate; nor do we always in this re-

spect, imitate Him, for we find our Savior suffering himself to be tempted without partaking of the evil, while we, instead of resisting the evil, and by this means overcome the tempter, are found swallowing the dregs, and thus securing to ourselves nothing short of the displeasure of God.

Satan is the prince of hell and the spiritual enemy of mankind; hence he is called the tempter, and to his artifices are given the name of temptations. He has made it his business to continually weave nets and spread them along the path of life, in order to catch some erring mortal; and to create golden apples and hang them within our reach, filled only with bitter ashes, that we may eat thereof; and with a thousand other devices allures us to destruction, and thus tempts us to disobey God. He creates fictitious seas, upon which he tempts us to sail; when, no sooner than we loose the golden chains of obliquity, and permit our barks to drift into his dreadful seas, we find ourselves in perilous circumstances, and it is often the case that many barks are engulfed beneath these seas, and the occupants find themselves in the haven of the malicious tempter, from whence there is no return.

We are shown how to resist temptation, in the various examples set by our Savior when on earth among men, as our Savior taught by example as well as by precept. Now when he had fasted forty days and forty nights, Satan, the evil tempter, thought He must by this time have an appetite that would not refuse nourishment, regardless of the source from whence it might come, and if he could make Him eat, he would then cause Him to show a want of confidence in His Heavenly Father, notwithstanding His

having preached the necessity of having faith in God, asked Him to "Command that the stones may be made bread."

But we do not see Him displaying His power and miracles to get to Himself a great name, or the commendation of His tempter, viz: the Devil. But we find Him giving Satan to understand that man should not live by bread alone, and the land that he promised was not his to give.

Satan is sometimes called the father of lies; and even in this, one of his practices influences those whom he supposes to be the easiest decoyed, and with his subtle, silvery, cunning voice, addresses them with flattering words, and they, puffed up with the assumed pleasure of his suggestions, yield to them as readily as the sparks ascend upwards, and thus the good seeds that have been sown in the heart, are taken away, and where they were once weak and but partially acquainted with his arts, they become strong and flexible. All this arises from a continual practice of those things, which is by no means advantageous to them; for while they persist in yielding to the temptations of the tempter, they have no hope of the future.

In contemplating the evils that befall man in feasting and suffering himself to be filled from his poisonous store, it would become us to look aloft and grasp only for that which perisheth not, but endureth forever, and not, because Satan argues that his fruit is sweet, and that his playground is pleasant to any who may revel thereon, submit; for he is ever watchful, and diligent in seeking the soul's destruction.

God has so plainly shown us the delusive power of this once exalted, but now fallen and infernal spirit, that if we heed

not, we only cut arrows for our own destruction.

MY SCHOOL AND SCHOOL MASTERS.

BY A. W. WAYMAN.

On the 10th day of Oct., A. D., 1802, there appeared a small insignificant star in the constellation of Scotland. Its rays were not brilliant at first, its motion was rapid and called forth the admiration of all who beheld it. That star was Hugh Miller. There was nothing in his personal appearance at first that was very peculiar. The first time he exhibited any real signs of a natural genius was by the river side, and wandering over the towering mountains. He is also seen by the sea shore, then lost in the fog of the night. He roves the path-way of youth with heedless steps, aimed the beautiful scenery of the towering mountain and rugged rocks, as though he was seeking for something lost, or an unperceived treasure buried in the bowels of the earth, or concealed in the bosom of the great rocks.

After some month's tuition, attended with some singular incidents, he was transferred to the Grammar School, where he contended with a great many things, such as are sometimes experienced in that department of education.

The time arriving for him to select some vocation, he was advised to prepare for the bar of the Medical Department, or the Church. But he declined them all, preferring to search the rocks and examine their peculiarities. On a beautiful spring morning, amid the lovely rays of the sun, and the singing of the birds, young Hugh commenced his first lesson

in the sand quarry; among the rocks he acquired a practical knowledge of geology.

His labors being great, it affected his mind to some extent. It soon became evident that he was destined to be a distinguished mechanic.

Here he commenced to open rocks by the sea shore, in which he conceived he found organism of the ancient worlds. He is next found with a young friend after night-fall in the glades of the surrounding woods, listening to the night breeze as it sweeps sullenly along the pine tree tops. He examined the curious fish, reptiles and vermin found in the dark ponds.

Our young Geologist watches the frogs in their progress from the egg to , and then from the fish to the reptile.—The transformation of the creature was so strange that it filled his mind with wonder. For a time there appeared to him to be a great similarity between an insect and a chariot. In musing over these subjects he was led to think that the remarkable text, which informs us that the Creator "made man in his own image," might in reality lie at its foundation as its proper solution. "Man spurred by necessity has discovered for himself mechanical contrivances which he has afterwards found to be contrivances of the divine mind."

From this point he is engaged in the humble capacity of a cook; with great singularity he prepared the meals. He was altogether out of his proper sphere or element, while thus engaged. His desires were still great for a further and more thorough examination of the rocks. He now commences to read and write a great deal, in order that his intellectual faculties might the more rapidly expand. He held correspondence with the distin-

guished William Ross, of Edinburgh, and he explored with great delight the Eathie Burns, a noble old red sand stone ravine, remarkable for the wild picturesque appearance of its cliffs, and the beauty of its cataracts.

Having arrived at the age of manhood, he thought of erecting an humble cottage for an affectionate aunt. The building was not magnificent, yet it served as a home for nearly a quarter of a century. Setting out to find employment for himself, he is soon found in the wild turmoil of the barracks, studying practical geometry, which so distinguished him in after days.

There were geological maps of Scotland previous to 1828. In attempting to explore geologically the country, he found great difficulties in his way, but possessing the spirit to master every subject or science he attempted to examine, he extended his researches still further. He admires the plants and flowers as he saw them in his daily preambulations; he desired to examine the vegetable world, to ascertain whether there were not something to be found illustrating many of the sciences he was laboring to master.

Upon some occasions he was delighted driving into the waters. He adopted the Indian mode of carrying weight, in order to facilitate him in sinking and keeping him steady at the bottom. During those frequent visits to the bottom, he beheld many strange things; their real appearance was hard to be described with accuracy, for they assumed such singular colors and characters.

He also found out that common sense was a most essential quality, in order to enable men to arrange their steps through the vicissitudes of life. It was further apparent to his mind from observation,

that classical education alone could not fit one for business pursuits, as much as a course of dealing with things tangible, in which working men have to exercise their faculties, and from which they derive an extensive experience.

He was brought to some of the above conclusions, from experience while teaching a small Sabbath School in Cromarty.

Great theological questions engaged his attention for a time. He was laboring to find out some of the essential essences of the christian religion. He then commenced to write poetry which underwent the criticism of one Walsh, an able professor and elocutionist. These verses greatly increased his (Hugh Miller's) popularity as a poet.

The celebrated Dr. Baird urged him to quit the North for Edinburgh. The Capital furnished the field for a literary man in Scotland. But he declined the kind solicitation of that distinguished gentleman, preferring the obscure vocation of a Mason, that he might employ his leisure moments in adding to his store of knowledge gleaned from original observation, and in walks not then trodden.

He studied chronology with astonishing success; he was compelled from observation, to differ from a great many on that subject in reference to some particular events.

He looked on the storm with admiration, as it sweeps furiously over the hills and through the woods, uprooting the trees in its course. He was confirmed in his belief that the great Being whose foot print's were indelibly inscribed upon every rock, has his ways in the wind and rides upon the storm.

After an extensive examination of many mysterious subjects he meets one day in

his solitary perambulation, one of the fair sex, her graceful steps and intelligent countenance captivated his affection.—Then the young and brilliant son of Scotland took her to his bosom, and sat down under the bowers of conjugal life, listening to the singing of the sweet birds. As hours, days, months and years past away, his researches still continued.

Oh! Scotland, thy favored soil,

Dids't rear this great and learned man,
Who sought and found amongst rocks and stone,
Visible signs of the Almighty's hand.

NOTE.—The above was delivered before the Literary and Historical Society, of the Baltimore Conference, by A. W. Wayman, for which he was awarded the highest premium.

AN ADDRESS.

Delivered before the Chapel Relief Society of Chicago, by MISS JOSEPHINE E. O. HANLIN.

MR. PRESIDENT, LADIES AND GENTLEMEN:—I arise before you this evening as one of your humble speakers. Not, alas, with that self-possession which characterizes the practiced orator, but faltering and with diffidence. My subject this evening is, Self-Culture, or in plain words, Self-Cultivation. Philosophers have racked their wit and wisdom to distinguish man from other animals, by some single or infallible mark, but to us it seems sufficient to say, man is a being capable of self-culture. This power at once separates him from the lower orders, and makes him a kin to higher existences, while its exercises bring him more and more on a level with the angels, than

which he was originally created but little lower. Thus while the simple possession of this faculty renders man noble, its full cultivation and development raises him still higher in the scale of being. The most cursory survey of the universe of matter and of mind, including all that science unfolds of the former, and all that revelation or reason discovers of the latter, tells us that one great law pervades them both. This law is progress. No star of the first magnitude, however near or remote it may be, however fixed it may appear, ever remains for a single moment stationary in any part of its orbit. Suns, moons, stars, all, all continue with unceasing activity their annual, and diurnal motions. So in like manner, not the smallest particle that helps make up the earth's mass, nor the humblest individual that resides upon its surface ever remains from moment to moment, unchanged in its essential being, or in its relation to others.—Change—progress is the necessary law of all beings and of all worlds. And while the latter are guided in their progress by other laws, fixed as fate immutable as eternity, man possesses the high prerogative both of promoting and guiding his own progress. And as is just, becomes thus personally responsible for the quality as well as the quantity of that progress. The artist has vividly portrayed the situation of man as a fair youth, standing erect in his frail bark upon the stream of life, and holding in his hand the helm of destiny. His onward course is subject to his own control, and he guides it as he will. Downward in the company of evil spirits, or upward to the beckoning of his guardian angel. For self-culture applies as much to the moral as to the intellectual nature. And if by it a price is put

into our own hands to get wisdom, it must be that which regards man as an immortal as well as a mortal being. And in no country are there greater opportunities for self-culture than in the city of Chicago. Neither are there higher motives to persuade us to improve them, the value of which can never be correctly estimated till we are deprived of them. What was it but self-culture which raised Franklin and Roger Sherman from their humble station of journeymen and mechanics to the high rank they acquired in life—the proud position they now hold in the history of the United States. I do not mean that all can become as great as these men, for there was something of their greatness doubtless due to the influence of the times which tried men's souls. But I do say that all who will but as perseveringly cultivate their own mental and moral faculties will be highly esteemed by all who know them. For self-culture is like a precious stone which each one may polish more or less as he will. Self-culture is self-education, and with few exceptions the great men of America, if not of the world have been self-made men. And moreover, if we do not educate ourselves aright, other persons and other influences will not fail to educate us wrong. For whether we attend to it or not the educating process must go on. Let us all then, of all ages and sexes retain in our own hands the high prerogative of self-culture, and make the highest possible improvement of the privilege since it is a talent by which we may continually raise ourselves in the scale of being, and for which we are responsible whether we use or neglect it.

To the young this subject has especial interest; they have in a more peculiar

manner, their destiny in their own hands. Let them aim high, for there is nothing gained by setting up a low standard of attainment. If a man is determined to reach the top of the ladder, he will doubtless find himself much nearer than if he were to stop and say I can't go up, or I can't do that, and remain at or near the bottom. Do not be ashamed to let others know you are looking forward to great things. They may laugh at you for your pains, and if you are humble in your position, (as your humble speaker) they may sneer at you for your pains.—But remember, sneers are cheap with narrow souls. And you may set all such down as being essentially hopeless themselves. For a noble minded person will always encourage and if possible assist. Take the first step, for if you are ever to be anything, you must make a beginning, and you must make it yourself. The world is getting too practicable to help drones and push them along when there is such a busy hive of workers. You must lift your own feet, and if you have a pair of clogs on which clatter about your heels, they will soon be worn off and left behind in the dusty pathway.—Mark out the line which you prefer, let truth be the object-glass, honesty the surveying chain, and eminence the level with which you lay out your field.

And thus prepared with prudence on one arm, and perseverance on the other, you need fear no obstacle.

IS THE PEN MIGHTIER THAN THE SWORD?

BY CORDELIA.

In the earlier and ruder ages of the world, before the forming hands of Sci-

ence and Literature had moulded the human mind, men ruled by physical strength, and the sword carried the civilization, the customs, nay, even the religious opinions of one land into another. Hence the early history of the world is but a record of wars, for the mind had no weapon powerful enough to cope successfully with the giant ruler of the nations.

What a glorious era for the mind was the invention of Printing! It was in reality the sunrise of the world—all before it was like the dim light of early dawn, but how swiftly have the shadows fled away since its appearing! Light is shining upon the mountain tops, and soon the deepest valleys will be illuminated with its rays. The sword and pen were then placed upon a par, and a wide field of action opened to each.

Has not the pen proved itself the superior? Leading all honest and good hearts to abhor rapine and bloodshed, to perceive the pernicious effects of forts and arsenals, and to learn that these are but the bulwarks behind which ambitious men and tyrants screen themselves.—Would all but arm themselves with this weapon, how soon,

"The warrior's name would be a name abhorred,
And every nation that should lift again
Its hand against its brother, on its forehead
Would bear forevermore the curse of Cain."

The pen is as much greater than the sword as the soul is higher than the body, for by it we effect the greatest of all conquests—the sovereignty over that great realm, the mind, so beautifully compared by some to a fruitful garden. Impressions produced from the precious seeds sown by its influence, become firmly implanted, increase and multiply, bear glorious blossoms and abundant fruit. Time

diminishes not the influence thus obtained, but his slow and steady steps, so destructive to the power acquired by the sword, serve but to deepen these impressions, and his touch binds more firmly the chains which hold us in this willing servitude, for the pen conquers not by robbery and slaughter, and holds no rebellious subjects.

We have no brighter examples of the victories of the pen over the sword, than in the contests between the Reformers and the Papal Power; in every age we find the supporters of Popery ready with fire and sword to "persecute to the death" all who dare differ from them in opinion. Their hatred was chiefly directed towards those learned men who used the pen; they dreaded its power, combatting on equal or even unequal terms with themselves, knowing too well the truth contained in the adage, "who overcomes by force overcomes but half his foe." Putting their adversaries to death by the most cruel tortures, they hastened their own downfall, for even their adherents, terrified by their enormities, fled from them in disgust; and every victim sacrificed to the resentment of the Pope, served but to strengthen the influence of the remaining warriors of the pen, and to render them firm in their determination to do right, regardless of consequences.

What an example of the wide influence of the pen, is the noble Wickliffe; although he escaped actual martyrdom, yet the implacable resentment of his enemies was visited upon his remains, which were disinterred by order of a Popish Council, burned, and scattered into a river, which on its branches bore the hallowed ashes into the wide ocean; and this, says Fuller, the historian, is an em-

blem of his doctrine now dispersed all over the world.

"Were half the power that fills the world with terror—

Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,
There were no need of arsenals or forts."

"Down the dark future, through long generations,

The echoing sounds grow fainter and then cease,

And like a bell, with solemn, sweet vibrations,

I hear once more the voice of Christ say,
"Peace."

Peace! and no longer from its brazen portals,
The blast of war's great organ shakes the skies,
But beautiful as songs of the immortals,
The holy melodies of love arise.

For the Repository.

AN ADDRESS,

Delivered before the Chapel Relief Society of the A. M. E. Church at Chicago, Illinois.

BY EDWARD WILLIAMS.

MR. PRESIDENT, LADIES AND GENTLEMEN:—The subject upon which I shall address you, in attempting to entertain you this evening, is the one nearest my heart, and one that lies under the very foundation of every well organized society, namely, Education. It is only those who feel the want of education, who can properly appreciate its advantages.

I stand before you this evening for the first time, and almost like a monument of human misery—having from infancy to manhood been deprived of those advantages which defines to me and to every being that bears the impress of the God who made him, his true manhood, his greatness, and the usefulness for which he was designed in life. In demonstrat-

ing this fact, allow yourself to look with your mind's eye, not only upon the audience assembled here, but upon that entire race of people with whom we are identified, and you will at once see the *bulky form of man* deprived of all the elements that should make him great and useful. It is true that we have much to contend with in life—the malignant prejudices which are heaped against us, and which are seen and felt in every moment of our existence, have a tendency to retard our progress, and must continue to do so until we have light and knowledge poured upon our dark understandings. This light, I consider, can only be gained by education; with it we can live down all contumelies—we no longer feel ourselves the vassals and menials of a power where might makes *right*—but with mind and heart fully determined to do right, we march onward to that sphere of usefulness which is ordained that every man should occupy while a sojourner on earth. Instead of being the hewers of wood and the drawers of water, we may, by means of a thorough and practical education, become the makers of good and wholesome laws, physicians to heal the sick and the afflicted, and faithful ministers of Christ in aiding sinful man to turn from his wickedness unto the God of his salvation—thereby acknowledging the existence of God and our accountability to him. We will then no longer entertain those hidden opinions of infidelity which have lain within the bosoms of the ignorant; no longer desire a hiding place from care and trouble. The scenes of adversity which weigh upon mankind in every stage of life, will then be viewed in an intelligent and rational light. With these advantages to be gained, we can meet, in one common phalanx, the ene-

mies of liberty, and battle for the only boon worth living or dying for.

There is a moral susceptibility that should pervade the better feelings and control the actions of mankind. This can only be cultivated by the aid of education; for with the ignorant we see vice riding in splendor, while virtue pines away in utter obscurity. On the other hand, we often see the educated an intelligent demolishing barriers almost impregnable, that he may crush out vice and immorality. He also pledges himself in defence of truth, justice and humanity, and with an energy of purpose, (and believing that doubly armed is he whose cause is just,) marches on to victory.

But, Mr. Chairman, there is yet hope for our people. I can see from the vista a ray of light that will ere long spread its effulgent beams upon our dark and benighted minds—the locked-up avenues against which we as a people have been struggling for centuries, are yielding their mighty fabric to the power of knowledge, and ere long Africa's sons shall be numbered among the nations of the earth, not as a despised race, but as a moral, intelligent and educated people.

We also see that by education man has attained to the loftiest summit of greatness. The mind aspires, and becomes filled with the most brilliant scintillations of thought; he becomes acquainted with the rough and unhewn materials of stern reality. By application, and with an incessant energy of purpose, we may devote ourselves to a sphere of unlimited usefulness. Look for a moment at those profound students and master spirits of the world, and you will find the names of Locke, Hale and Newton, standing like a monument of greatness for all coming time. What was it that gave character

and position to those men? It was their assiduous love of study. Look again at Newton. What would the scientific world have done without the assistance of that great man? Has not his explorations and discoveries of the heavenly bodies been of more importance to the nations of the earth than all the philosophers who preceded him? But it is not my intention to dwell upon a subject whose magnitude is too great for my feeble abilities; but in conclusion, permit me to say to one and all, let your greatest endeavors be to acquire an education, and by so doing, we prove the fact of our equality with those who now trample us under the iron heel of oppression, point the finger of scorn at us, and imperiously tell us that the black man is not endowed with the same reasoning faculties as the white man. It will also aid us in cementing that union of feeling and sentiment among a people now despised and persecuted on account of their condition.

April 26th, 1859.

ESSAY ON FRIENDSHIP.

BY MISS CAROLINE MULLER.

Literary Society of Union Bethel.

The appearances of friendship are such as seem to partake of that nature which is founded upon sympathy, having the power to attract, as with magnetic force, those who naturally gravitate towards its centre; thus forming, in a great measure, the different classes that are to be found in society, which, in a general point of view, are susceptible of creating a good or an evil influence. These influences can rarely be attributed to any other cause than to the various assumptions of friendship, which exists in several de-

grees; and those whom age has cooled, or bitter experience cautioned, who have suffered from the worthlessness and selfishness of many, seldom, if ever, form friendly connections anew, having become ultimately disappointed in that form of friendship which has very much the appearance of deceitfulness, for such is the amount of deception practised under this specious semblance, as to cause many to conclude that friendship is but an empty name—a conclusion which largely bespeaks of disappointed hopes and pleasures. Such friendships are generally formed upon pretensions of sociability, where the mind is ever aiming for wealth and fortune, and for the fascinating allurements of those pleasures which have proved in themselves a total destruction to many; while all the qualities which are essential to a virtuous friendship remain in a dormant and oblivious state, until some object, some benevolent purpose of the heart, or some formal rule of society necessarily calls it into action, which is generally then and there exercised, and the disguised mask is suffered to be drawn aside, having no foundation to rely upon but that principle of self-interest which emanates from a selfish disposition.

They who become infatuated in this course of friendship very often succeed in their motives and designs, yet cannot possibly derive much happiness from its influence; others, again, become ultimately disappointed in the false appearances of such; consequently it leads many of its followers to aspire to the summit of their earthly ambition, or to that depth of human misery which produces a spirit of entire wretchedness and desperation, without the kindly admonitions of a single friend, to counsel or to guide them;

while the good which might be obtained in the line of care and moderation is totally lost in pursuit of a phantom which owes its origin chiefly to the associations of unprincipled companions. The qualities of a true and virtuous friendship are of a permanent and lasting nature, and are worthy of cultivation by virtue of the social influences and associations that are fully developed when love and truth are destined to follow in the train of rational enjoyment; having the power to alleviate and sympathize with suffering humanity, while it is also productive of many blessings that otherwise could not possibly be obtained. They who have chosen this form of friendship as their guide through life's different phases, never look back with regret upon the past; but with a kindred feeling that has always excited a lively interest in the welfare of their chosen friends and valued associations, also teaching the mind to become entirely lost, with regard to the merits of self, but always hoping to attain to that point of moral excellence and worth which will commend itself in the sight of others who have not known the value and happiness that is attached by forming a virtuous friendship. Friendship, when founded upon the principles of love and morality, has a powerful influence over the human mind. It is capable of governing, guiding and directing us through the various vicissitudes in life, and naturally tends to elevate and improve the minds of those who manifest a degree of friendship towards the other. It inspires every noble principle of the soul to respond in whatever may be the cause of the joys and sorrows of those whom we designate as our friends; for such is the condition of man in general, that life itself would appear valueless, were it not for that hap-

piness which is derived from forming an attachment to those whose affections are closely allied in the unity of that true and lasting friendship, which is susceptible of the most exalted virtues and sympathetic emotions that the human heart can ever hope to experience.

THE FOLLY OF STRIVING TO PLEASE EVERY ONE.

BY MISS CAROLINE VIRGINIA JENNINGS.

There are many follies in striving to please every one; for all the time we are spending our moments to please them, they do not respect or regard anything we do, when, perhaps, we are trying our very best to please them.

Some people do a great deal, or go a great way, to procure something that they think would please them, and after all their trouble, the gift, or whatever it may be, is not appreciated.

Persons have given large sums of money to please another, and perhaps it may be the last cent the giver has. The receiver, instead of being thankful for it, does not value it any more than nothing; and when the giver sees this, he knows the folly of striving to please every one.

Every one should pay particular attention in striving to please the One above, by doing good, and they would be richly rewarded in the end; not rich in money, but rich in that faith of loving and believing in Him.

There are many persons who would get along much better if they did not spend so much time in pleasing others, but let them please themselves. Almost every one likes to exert himself to please a friend, but when they do not appreciate our exertions, then we see the folly of striving to please every one.

There are incidents of persons striving to please every one, every day, and many have been put in prison, or hung on the gallows, for doing some wickedness of which another has told them; and after all their striving to please, they, instead of being rewarded with good, are rewarded with some severe punishment. They then can see the folly of striving to please every one.

PHILA., March 2d, 1859.

LET THERE BE LIGHT.

BY MISS CAROLINE VIRGINIA JENNINGS.

These words are spoken of in the Bible, when God created heaven and earth; and when he wanted light, he said, "Let there be light, and there was light." And again he says, "The light shineth in darkness, and the darkness comprehendeth it not." This is also applied to persons who say that their path of virtue is dark. They are told, "Let there be light." This means, to find the light path; and they will find it by asking the aid of the Great One above, and by persevering, they will find that their path is lighter and lighter. The individuals who say their hope or faith is dark in reaching that better land above, are told in a whisper, (like the soft sighing of the forest tree,) by some unknown voice: "Let there be light;" for "The light shineth in darkness, and the darkness comprehendeth it not." They are also encouraged and told by their friends—have faith in Him who sent His Son to save the world, for in Him was life, and the life was the light of men. And if they follow diligently the right path, they will soon find the light path; shining faintly on them at first, but as their faith increases more and

more, they are made happy in the good work.

There are many beautiful parables in the Bible that treat of this sense, and every one that reads them cannot but learn to profit by them, and they could ever repeat: "Let there be light."

PHILA., Feb. 24th, 1859.

OUR VERY PLEASANT VISIT.

BY REV. E. WEAVER.

We left home on the 23th of June, 1859. About 45 minutes past 9 o'clock we stepped on board the cars, paid the extra fifty cents, walked into the sleeping car, took a berth, to repose during the night-riding on the rail. This was the first time we had ever been inside of a sleeping car, let alone sleeping in one. We rested pretty well on the rail, and found the conductor and brakemen both gentlemen. The cars arrived in Pittsburgh about two o'clock, P. M. We stopped with Mr. George W. Parker—found him and wife members of our church, and very fine members, too.—We were also glad to find Mrs. Brown and Mrs. Smith and their families all well, &c. We spent the Sabbath here, which time was passed off very pleasantly, indeed, in the smoky city. We presented the *Repository* to our people, but did not do as well as we could wished to have done, but hope to do better in the future. At two o'clock in the night we left for Altoona, Pa., on our way to Baltimore, Md. Arrived in Altoona, about eight o'clock A. M., and stopped with brother Wm. Nesbit and lady, whom we found to be friends to God—to his cause, to his ministers, and to literary and religious elevation, and stand always ready to do his

or her part. May the Great Spirit of the universe ever keep them faithful in the cause of Christ.

We tried to preach that night, after which we presented the cause of the *Repository*, and procured some fourteen subscribers; first-rate for little Altoona. After spending a very pleasant night's rest with Bro. Nesbit, we took breakfast, and started for Huntingdon, some thirty odd miles on the way, and stopped with Mr. John G. Chaplin and wife, and found them quite agreeable. He is one of the greatest artists, colored or white, in the United States. At night we held meeting, and when meeting was over, we presented the *Repository*, and received fourteen subscribers in this little town. I was much pleased with the effort made to sustain the *Repository*.

Next morning we started for Baltimore, and arrived in that city about 5 o'clock P. M., and the hackman drove us to the house of Rev. John M. Brown; and the first voice we recognized was that of sister Louisa Brown, who from the window of a two-story house, cried out: "This is the place, Bro. Weaver." Of course we were highly gratified to shake hands with one whom we have not had the pressure of for near four years. At night we went to church and saw quite a number of the brethren, who seemed to recognize me; and we had the pleasure of shaking hands with Bishop Quinn and a number of brethren. The Rev. Woodyard, of the Philadelphia Conference, preached. After services we went to our place of abode, and after spending a good night's rest, and taking a good breakfast, we went to Conference. It assembled at nine o'clock, A. M., Bishop D. A. Payne in the chair. We gave him a hearty shake-hands, and were in-

troduced to the Conference. This is the first time we ever had the pleasure of meeting in the Baltimore Conference.—There appeared to be a great deal of harmony prevailing. The brethren dispatched business with a tolerable degree of activity.

As to our visit in this city, we never spent more agreeable hours in our lifetime, and especially with the young ladies; and we were proud to see such refinement among our people, and some of them live as grand as any of our white friends do.

We must not forget to inform our readers that, on the 12th of May, we went down to see a ship leave port during our stay in the city, which was something over two weeks. Well, this vessel was the Mary E. Stevens, a boat belonging to the Colonization Society, but mark, my readers, she was to leave for Liberia.—When we arrived at the vessel, there were several white divines standing in a huddle together on the deck, and one of them was addressing the emigrants, who numbered some 150, men, women and children, in connection with a large crowd, assembled to see the last of the emigrants. When the first speaker was done, the next white man spoke a few words to them; and when they were all through, they dismissed them. Then the colored divines were called upon to speak. Now, my readers, the secret is this: there were two or three missionary ministers on board, who were educated by the Presbyterian Board, and they should have been the first to speak on that occasion, bidding America a final farewell, as their route or journey was a long one before them. However they made a few remarks to their friends, after which the Rev. John M. Brown made a few remarks

to them, and we were called upon to do the same, but refused, for reasons that we shall not now assign. It is now 12 M., and we must all go ashore, for the time of her departure is at hand, and we must now bid them farewell to meet no more until the day of Judgment; for we believe that more than half of them would make a watery grave. May the Lord save them in heaven.

I must now imperfectly wind up my visit to Baltimore, and leave for Washington City, some thirty miles from Baltimore. This is the 16th day of May.—We arrived in Washington and stopped with Rev. James Reed, a local deacon. This was a home to me while I staid in the city, which was something over a week, and I must say that the Washingtonians are not a whit behind Baltimore. Washington merits all I have said about Baltimore. Good society and kind treatment in this city; and it is hard for any young man, of any note, to go to Washington and come away without being smitten. And we must confess that at some of the places where we took tea, some of the fair sex well nigh charmed us.

But we must leave now for Philadelphia on this, the 24th day of May.—Bishop Payne and myself stopped at Rev. Stephen Smith's, and found him and his good lady quite agreeable, indeed. We attended the Conference every day until it adjourned. As we have said considerable about Philadelphia heretofore in another number, we will just say that the time passed off very agreeably. We visited the High School, under the control of Prof. E. D. Bassett and Miss Grace M. Mapps, who are well qualified for that position. We heard the classes in Latin and Philosophy, and must say

that they acquitted themselves quite creditably; and had we space we would say much more.

We started for home on the 2d of June, where we arrived on Saturday, the 4th.

SCHOOLS IN THE SOUTH.

BY W. H. GIBSON.

MR. EDITOR:—As a great effort has been made in another direction in regard to the education of colored children, we thought it not amiss to say a few things in regard to the subject of schools in this direction.

In several portions of the Southern States, Maryland, Kentucky, Louisiana, and in the District of Columbia, and perhaps in other isolated spots, schools are permitted among our people, and indeed have been for years. In the city of Baltimore, a Watkins, Fortie, Webb, Cooley, Chase and others; in Washington City, a Cook; in the Carolinas, a Payne; and in Louisiana, many have enjoyed the benefit of white teachers. Kentucky, an Adams, Lane, and others. These worthies have done much for the present generation, towards laying a foundation for their future prosperity. They have, we all must acknowledge, done much towards preparing us for the common branches of business, in which many of us are employed, and your humble servant, who now writes, feel indebted to some of these for a portion of their valuable instruction. But we want more of these worthies in the Southern field.—For if "knowledge is power," we want more of it, for we feel our weakness; and if it is true that the "pen is mightier than the sword," would to God we could all use it to the enlightening of our ignorant and benighted race.

We have been engaged for a session, commencing in January, in the interior of this State, teaching Arithmetic and Grammar, &c., and we have seen and felt the need of such men as we have above mentioned. Men of piety, men of sound judgment, and of good qualifications.

It is true that many avenues are opened in different directions for the education of our children, but there is a great number of families in the South that will never enjoy these opportunities for their children. Should not something be done towards laying a better system of school training? We make these remarks because we believe that the *Repository* has a large subscription in the South, and it may awaken an interest in that direction, and as that great "Exodus" so much talked of is so long heaving in view, I think that we may as well have a good stock of knowledge on hand as can be obtained in these parts, and if it should take place, we will be so much the wiser towards steering our course. The suggestion we wish to make is this: If our people in the South would prepare teachers for a Southern field of labor, the cause of education in the South would be much more efficient. Numbers of young men and women who have fine minds for literary culture, and would make useful teachers; but they are destitute of the means to pay their tuition in any of our institutions of learning. Teachers could be obtained from other directions, but we are confident that the cause of education would meet with less opposition from those youth reared in our midst, than those who would come from other States. We believe that some system could be introduced in our community that would aid this cause very much, but for some

cause or other we are distant towards each other; we stand aloof, and do not come up to the help of the "Lord against the mighty." I know of some young men in the South who have graduated, who are qualified to do much good towards the cause of education, but they have sought other avenues for support.—They have hurled it into the face of community, that they cannot be supported by their education, hence they have resorted to other occupations. The community should take this in hand—call meetings and form school societies and school funds for the support and instruction of our children. The money is among us, if we will only consent to use it in the proper direction. I know of several cities in this State that would support a good teacher, but they cannot be obtained, hence those children must grow up in ignorance, unless aid from some source, and their parents are too poor to send them from home. We will say more on this subject at another time.

¶ This article should have appeared under "Religion," but was not received until the matter under that head was printed.—Ed.

BIOGRAPHICAL SKETCHES OF BISHOP ALLEN AND HIS CO-ADJUTORS.

NO. 4.

BY REV. JOHN M. BROWN.

"Oh! how shall we the goodness tell,
Father, which thou to us hast show'd."

With mingled anxiety we left our noble Allen and his friends in our last, deciding what should be their ultimate destiny.—Eternal things often hang upon a simple act, and mis-step at this point would have been fatal to them, and would have

precipitated them into an inextricable labyrinth out of which neither themselves nor posterity would have been able to deliver them. Beset as Bishop Allen had been by his enemies, it was supposable that he would change his course, when his brethren with whom he had mingled, and to whom he had been a leader, had forsaken him. He did not for even that turn aside, but was steadfast. The question naturally enough occurred, what is to be their future? What the religious relations they are to sustain? They decided to leave him and unite with "the Church of England." Had they in doing this acted true to him, no one could have faulted them, but after authorizing him to purchase of Mr. Mark Wilcox that lot on 6th street near Lombard, they left him and threw it upon his hands and selected one upon 5th street, which suited them better. But even in this there was a good providence, as the subsequent history of the lot upon 6th street will show.

HE IS INVITED TO BECOME PASTOR OF THE EPISCOPAL CHURCH—REFUSES, AND ASSIGNS HIS REASONS.

"In 1793 a committee was appointed from the African church, (St. Thomas' church,) to solicit me to be their pastor; there was no colored preacher in Philadelphia but myself."—(NOTE.—Bishop Allen could not mean that there was no preacher besides himself, but that there was no ordained preacher at that time but himself, for Absalom Jones has long been called "Rev." Absalom Jones—as long ago as 1716. There must be some mistake, and the mistake must be in the date. The time they petitioned to him to become their pastor must have been about 1800, for Dr. Bangs in his "History of the M. E. Church," on page 98, says: "*Rich-*

ard Allen, of Philadelphia, *was the first colored man who received orders under this rule.*" The rule referred to, was the rule which authorized the Bishops of the M. E. Church "to ordain those African preachers, in the places where there were houses of worship for their own use, who might be chosen by a majority of the male members of the Society to which they belonged, and could procure a recommendation from the preacher in charge, and his colleagues on the circuit, to the office of local deacons."—*Bangs' History, page 97.*)

"I told them I could not accept of their offer, as (a) I was a Methodist (b.) I was indebted to the Methodists, under God, for what little religion I had (c;) believing that they were the people of God (d,) I informed them that I could not be anything else but a Methodist, as (e) I was *born and awakened* under them, and (f) I *could go no farther* with them (g,) for I was a Methodist, and would therefore *leave you in peace and love.*" Thus ends the negotiation of his Episcopal friends, and no one will fail to notice the firmness of this *good and true man*. Had others who have fallen, in other times, manifested the same steadfastness, when allurements not at all unlike this one, how different would they have been at this time, and in all probability, have *lived and died* to some purpose, as he did.

Although he firmly refused their offer, still he lived beloved and died respected by his Episcopal friends. At his ordination to the Episcopate, Rev. Absalom Jones, his long and tried friend assisted, evincing his love for the course of Bishop Allen.

HE ACTS HONORABLY TOWARDS HIS EPISCOPAL BRETHREN.

He said, "I would do nothing to retard

them in building a church, as it was an extensive building. Neither would I go out with a subscription paper until they were done going out with their subscription."

THE OLD BLACKSMITH SHOP.

"I bought an old frame that had been formerly occupied as a blacksmith shop from Mr. Sims, and hauled it on the lot in Sixth street near Lombard street, that had been previously taken for the 'Church of England.' I employed carpenters to repair the old frame, and fit it up for a place of worship. In July, 1794, Bishop Asbury being in town I solicited him to open the church for us, which invitation he accepted. Rev. John Dickins sung and prayed, and Bishop Asbury preached. The house was called Bethel, agreeable to the prayer that was made. Mr. Dickins prayed that it might be a Bethel to the gathering in thousands of souls."

GOD'S APPROBATION MADE MANIFEST.

He says: "My dear Lord was with us, so that there were many hearty Amens echoed through the house. This house of worship has been favored with the awakening of many souls, and I trust many are now in the kingdom of heaven, both *white and colored.*" This blacksmith shop has grown into a beautiful temple, which is said to have the capacity to seat about 4,000 souls, and instead of that old chared house, we have there upon that spot a house worthy of any people, and especially the worshipers who reverentially meet there to worship the "Father of mercies."

NEW TRIALS CAST THEMSELVES O'ER THEIR PATHWAY.

He says: "Our warfare and troubles now began afresh. Mr. C. proposed Vol. II.—15.

that we should make over to the church to the Conference. This we objected to; he asserted that we could not be Methodist. We told him he might deny us their name, but could not deny us a seat in heaven. Finding that he could not prevail with us so to do, he observed that we had better be incorporated, then we could get any legacies that were left for us; if we did not we could not obtain them. We agreed to be incorporated; he offered to draw the incorporation himself, that it would save us the trouble of paying to get it drawn. We cheerfully submitted to this proposed plan." In our opinion this was a fatal submission. 1st. Mr C. had threatened to disown them, because they refused to "make over the church to the Conference."— 2d. He in effect declared them not Methodist unless they made their property over to Conference, and in our opinion, he was unworthy of confidence. The sequel abundantly proves that his intention was to entrap them.

Bishop Allen says: "*He drew our incorporation, but incorporated it under Conference. Our property was then all consigned to the Conference, for the present Bishops, Elders and Preachers all belonged to the white Conference, and our property was all gone!!* Being ignorant of incorporations we cheerfully agreed thereto. We labored about ten years under this incorporation, until J—— S—— was appointed to take charge in Philadelphia, who soon waked us up by demanding the keys and books of the church, and forbid us holding any meetings, except by orders from him; these propositions we could not agree to. He observed that he was the Elder appointed to the charge, and unless we submitted to him, he would read us all out

of the church. We told him the house was ours—we had bought, and paid for it. He said he would let us know it was not ours, it belonged to Conference."

THEY TAKE LEGAL ADVICE—A NEW SCENE.

Having been thus entrapped, and their property gone by the wiliness of their ecclesiastical enemy, they saw no way of escape but by legal advice. Their counsel informed them that they had been taken in by the act of incorporation drawn up by Mr. C., and that they belonged to the M. E. Church. This inconsolable news would have prostrated ordinary men, but not so with the indefatigable Allen and his coadjutors, who knew no such words as *impracticable* or *impossible*, but as quick as thought he pressed his attorney with the question, if it (the incorporation) could not be altered? He told us if two-thirds of the society agreed to have it altered, it could be altered. He says: "He (the attorney) gave me a transcript to lay before them. I called the Society together and laid it before them. My dear Lord was with us. It was unanimously agreed to by male and female; we had another incorporation drawn which took the church from Conference, and got it passed before the Elder knew anything about it.—This raised considerable rumpus, for the Elder contended that it would not be good unless he had signed it." This supplement to the act of incorporation was granted by the Legislature of Pennsylvania, which relieved them from the difficulties which they had experienced for many years; but they had not yet reached the goal they had so arduously labored for; for they soon found that they had so exasperated their opponents, that they set about at once to defeat and again entrap them. The Elder and

Trustees of St. George's church called them together and told them that they must pay *six hundred dollars* a year for their services, or they could not be served by their preachers. The people of Bethel told them that they were unable to pay so much. The Trustees of St. George's church insisted that we should, says Bishop Allen, or we should not be supplied by their preachers. At last they made a move that they would take four hundred dollars. We told them we were disowned by the Methodists. A house had also been hired and fitted up for worship not far from ours, by the Methodists for our people. That our house was considerably in debt, and we a poor people, and we therefore could not agree to pay four hundred dollars, but we agreed to give them two hundred.—It was then moved by one of the Trustees of St. George's church that the money should be paid into their treasury. We refused paying it into their treasury, but we would pay it to the preacher that served us. They made a move that the preacher should not receive the money from us. The Bethel Trustees made a move that their funds should be shut, and they would pay none. This caused a considerable contention; at length they withdrew their motion. The Elder supplied us with preaching five times in a year for two hundred dollars. Finding they supplied us so seldom, the Trustees of Bethel church passed a resolution that they would pay but one hundred dollars a year, as the Elder only preached five times a year for us. They called for the money; we paid them twenty-five dollars a quarter, but being dissatisfied, they returned the money, because they did not pay the fifty dollars. The Trustees thought it enough for five sermons

and said they would pay no more. The Elder of St. George was determined to preach no more, unless we gave him two hundred dollars, and we were left alone upwards of one year. In consequence of this situation, they then waited on Bishop Asbury, and proposed taking a preacher to themselves, and supporting him in boarding and salary, provided he would attend to the duties of the church, such as visiting the sick, burying the dead, baptising, and administering the sacrament. The Bishop observed: "He did not think there was more than one preacher belonging to the Conference that would attend to those duties, and that was Richard Allen." The Bishop was then informed that they would pay a preacher four or five hundred dollars a year, if he would attend to all the duties of their church. He replied, "We will not serve you on such terms." It must be clear that God had chosen Richard Allen to be the spiritual guide of this numerous and growing flock. Bishop Asbury knew of no man "belonging to the Conference" that would attend to the wants of the colored church but "Richard Allen." Bishop Asbury knew the man—knew him to be a man of determined will and of unconquerable purpose, and while he may have intended him no good by pointing to him as the only man suitable for that work, yet he predicted his future greatness and ultimate triumph over his foes, but especially his adaptness to the work that they had asked for another to perform. Bishop says: "Rev. Mr. S—— R—— being appointed to the charge of Philadelphia, declared unless we would repeal the supplement, neither *he* nor any white preacher, traveling or local, should preach any more for us; so we were left

to ourselves. At length the Academy (another church of the Methodists) proposed serving us on the same terms that we had offered to the St. George's preachers, and they preached for us better than twelve months, and demanded one hundred and fifty dollars per year. This not being complied with, they declined preaching for us, and we were once more left to ourselves, as an edict was passed by the Elder, that if any local preacher should serve us, he should be expelled from the connexion."

Rev. John Emory, then Elder of the Academy, published a circular letter, in which they were disowned by the Methodists, and the invitation renewed for them to go to the house which had been fitted up for all who wished to be Methodists to resort thither. In this they failed, as but few were silly enough to heed the invitation, and therefore the Elder of St. George's church resorted to the final stratagem, but almost too open to succeed. In our next we will describe that stratagem and its effects.

PROGRESS OF EDUCATION IN INDIANAPOLIS.

Vox Populi.

Although we do not claim to possess a striking and boisterous "go ahead spirit," yet we claim to be surely, though slowly advancing in all that exalts and ennobles man by our generous support of the cause of religion, and exertions in behalf of educational advancement. As a proof of the interest our people share in education, we have only to make mention of their recent effort for its advancement—an effort only one among many equally as brilliant and productive of good.—

The founding of an educational society based upon the principle of mutual assistance. The object of which is to raise a fund for the support of our school, at least six months in the year. We propose to raise this fund by enrolling members, from all classes of our own people, who are to pay for a member, and also monthly dues.

Secondly, By soliciting aid from the white citizens of this place, which we ask and expect, for the following reasons: First, our State government denies us funds for the support of schools which they grant to the whites, and declare indispensable to their well being. Second, For a long period of years we have paid school tax, and the white portion of this community has reaped all the benefit therefrom, while we have not. Thirdly, Education prevents crime and abates pauperism; both of these are

burdens on the community; therefore in giving us the means of education they study their own interest. During the last eight years our people have expended for education over fourteen hundred dollars! Taking as a standard that the heads of families are but ten per cent. of the population, this enormous outlay for education evinces a self sacrifice that nothing else but a true devotion to the cause of education and human advancement could prompt, yet we mourn the fact that numbers on account of poverty have been compelled to remain in ignorance, and when we think of what is yet to be accomplished we are only tantalized and mocked by what we have done. Our trust is in God; that he will direct our energies, and bring on the day when we shall, all panoplied in virtue, wisdom, knowledge and religion—"stretch forth our hands."

SCIENCE.

INCENTIVES TO THE STUDY OF THE NATURAL SCIENCES.

NUMBER 3.

BY W. R. REVELS, M. D.

Man stands upon the earth, a part of it, but his intellectual nature connects him with divinity, and gives him as salvation a fellowship with the great self-existing intelligence, the Author of his being.

The study of Nature separates itself into several distinct and important divisions, of which each one has special re-

ference to particular departments of natural knowledge. Zoology embraces all the animals now living upon the globe, including a knowledge of their peculiar formation, habits, location; and the external circumstances, such as climate, soil and temperature, to which they are adapted. How vast this single field of investigation! sufficiently so to have occupied the whole lifetime of the great Cuvier.

Botany includes the entire vegetable kingdom; its various orders, classes, species and varieties, and their distribution,

according to their habits and location. It embraces, also, those vast submarine forests of aquatic plants found occupying the beds of oceans at all depths.

The astronomer in his profound investigations, has passed the confines of our system of planets, ascending still farther onward towards that grand congenus of orbs, of which our sun is the center, and has everywhere seen among all the countless worlds above and around us, marks of that same order and harmony which pervades all nature, showing us that one great intelligence combined and developed the whole.

Under the department of Geology, the earth is contemplated in its origin, its premature condition, its present conformation with the various causes which have modified its form and structure, the influences which have changed its aspects, and which have contributed to the various phases which it has assumed in the different periods of its history, together with the mighty agencies that are now at work, modifying its character and configuration.

Palaemtology embraces the fossils, both animal and vegetable, of primeval times; the flora, and fauna of the ancient world. And here it is worthy of remark that the living and extinct species of certain animal existences, as of the *Lastaceous Cephalopods*, are all connected by one plan of organization, both forming a link in the common chain which unites the existing species with those that prevailed among the earliest conditions of life upon our globe; and all attesting the identity of the design that has effected so many similar ends, through such a variety of instruments, the principle of whose construction is in every species fundamentally the same."—*Buckland*.

The occurrence of the Nautilus and its congenus, embody the earliest traces of the animal kingdom, and their continuance throughout the immense period during which the family of ammonites was created, flourished and became extinct, and the existence of species of the same genus at the present time, are facts too remarkable to have escaped the notice of any who have paid attention to this subject.

To these facts Mrs. Howitt very appropriately alludes in the following beautiful lines to the nautilus:

"Thou didst laugh at sun and breeze,
In the new created seas;
Thou wast with the reptile broods
In the old sea solitudes,
Sailing in the new made light
With the curled up ammonite.
Thou survivedst the awful shock
That turned the ocean bed to rock,
And changed its myriad living swarms
To the marble's varied forms."

Chemistry, being the anatomy of inorganic matter, while its phenomena and forces, and the general laws and principles by which these forces are regulated, constitute Natural Philosophy, or the Physiology of Nature. And here we will incidentally remark, though a slight digression, viz: that all the forces in nature, which are operating to produce the phenomena of life, are probably in the first instance derived from the inorganic universe, and are finally restored to it again; "and there is strong reason to believe," says Carpenter, "that the entire amount of force of all kinds received by an animal during a given period, is given back to the original source by it during the same period, his condition, physically, being the same at the end of his existence as at the beginning; and all that has been expended in the build-

ing up of the organism is restored to nature again, by its decay after death."

And in this physiological sense, the principle of life "is that which for a while imparts power and energy of action to the living man, and then is seen, after his death, glowing with beauty, in the flowers that blossom on his grave."

We have now given some of the principal divisions of natural science, and in contemplating them, we see that they include subjects of the most sublime and important character, and by a close intercourse we shall discover in many the elements of beauty, and in all the most perfect harmony and order.

MUSICAL DEPARTMENT.

MUSIC.

We have written several pieces on the science of music, its beauties, &c. We wish now to say a few things in reference to its fundamental principles. Music may be considered apart from any method of teaching or writing, which method, no doubt, is as pleasant and agreeable to the uninitiated as to those who are perfectly familiar with it as a science, but as it is a grand feature, and the spirit of the age, to reduce everything to science, this is one among the many, though of antiquity, with modern improvements.

Music is written on five lines and four spaces, called the staff, with additionals. It is said to have been invented by Lindo. Between the highest and lowest sounds which the human ear can appreciate, an indefinite number of other sounds may be produced. Before a tune can be created, a certain sound, either high or low in pitch, must be chosen and fixed as the key note of the coming piece. Immediately, according to those laws of nature by which God has tuned our ears and souls, six other notes spring forth, at

measured distances from the key note, claiming the sole right of attendance upon it. Let this be clearly understood. Any sound may be taken for the key note, and that being determined, the places of the six other notes are known. The common human ear throughout the world is pleased when these sounds attend that key note, and displeased when other sounds, not holding the same relation to the key note, are used in their stead. An uncultivated ear would note the difference. The six sounds, ranging from the key note, are called the "musical scale." The scale may be reproduced in replicates, or octaves, of higher or lower pitch, but they still retain the same relation. This one scale is the foundation of all music. Some speak of this scale as though it were of human invention. One writer says: "If so, how is it that every newly discovered nation is found using, or are possessed of ears which readily approve it? How is it that the Chinese or Indians have not invented another scale? Let us go back to the time of the ancient Greeks, of whose musical notations there is not a remnant from which

we could have copied; how is it that we learn from their philosophical treatises, that the scale which the people used was the same as ours? Could not that refined people have invented something better? Are we not right, then, in calling it the scale of all nations and of all times, the scale to which the ear and soul of man are tuned by the Allwise Creator?"

It is very important that the learner should become thoroughly and practically familiar with the structure of the musical scale. Colonel Thompson, who was distinguished for his philosophical and learned disquisitions on this science, gives the following account: "The application of science to music is at least as old as the contest between Aristoxenus and the Pythagoreans, which dates as early as three hundred years before the christian era. The opposition of Aristoxenus was, in reality, nothing but a good ear declaring itself against a faulty division. The histories of all nations refer to very early periods the discovery that certain successions or combinations of sounds have the effect upon the ear which is implied by music, and it may be assumed that in all countries a considerable degree of practical acquaintance has been acquired with the sounds before any person has thought of investigating the cause. It has been stated that Pythagoras listened to the sound of a blacksmith's hammers, and discovered that the different sounds had some relation to the weights. This fact has been sufficient to secure to that philosopher the renown of being the first who sought for the explanation of musical relations in the properties of nature. The account runs thus: that Pythagoras "heard some iron hammers striking on an anvil, and giving out sounds that made most

harmonious combinations with one another, all except one pair, which led him to inquire what were the peculiarities of the hammers which produced these different effects." Whether this is an exact account or not, some observation of the kind appears to have speedily led to the discovery that strings of the same thickness and composition, and stretched by the same weight, gave the same musical sounds which were of equal length; that if two strings in unison were shortened by a half, it produced a sound which, though very far from being in unison with the other sounds, might be heard contemporaneously with them, with a strong sensation of satisfaction and consciousness of agreement, and that the two sounds in fact bore particular relation to each other, by which two voices of very different kinds, like those of a man and a child, can sing the same tune or air as readily as if they sang in unison, — being what musicians have since distinguished by the title of octaves. That if, instead of a half, the string were shortened by a third part, there was produced a note which, heard either in combination with or succession to the first, created one of those marked effects which all who had attained to any degree of musical execution by the guidance of the ear had treasured up as one of the most efficient weapons in the army of sweet sounds,—being what modern musicians call the fifths; and that if, instead of a third part, it was shortened by a fourth, there was produced another note, very distinct from the last, but which, like it, was immediately recognized as one of the relations which experimental musicians had agreed in placing among their sources of delight,—being the same which in modern terms is called the fourths.

It will be seen from the above that the

experiments of modern philosophers have been rewarded with the discovery that a musical string divided in proportions will produce the notes of the scale, as above described.

✂ We are sorry that Bishop Payne was detained East so long that it prevented him from preparing his article for the Mothers' Department.

MOTHERS' DEPARTMENT.

ON THE TRAINING OF CHILDREN.

BY W. H. HUNTER, GEORGETOWN, D. C.

Train up a child in the way he should go; when he is old he will not depart from it.—Prov. 22: 6. Farther, by so doing your son shall gain a name rather to be chosen than great riches; and loving favor rather than silver and fine gold. All our social duties are reciprocal: parents who give their children a careful and religious education have a right to expect from them a cheerful and uniform obedience. At the same time, the authority of parents should be exercised with prudence and moderation. The evil passions of a child should neither be indulged nor provoked. But parental discipline should always be exercised in the fear of God. So should they (the parents) be sparing in their threatenings; moderate in their punishings, knowing that they as well as their children will have to stand before Him who hath no respect of persons; and He will scrutinize the conduct of both, parents and children. Therefore you should train up your child in the way he should go. Farther, you must give an account for the training of your son. Mother, you must also stand before the tribunal and give an account for your teachings.

The first idea instilled in the mind, the first impression made, is the most lasting. Should thy son grow to manhood, he will ever cherish and hold sacred those ideas, that impression, made when but an infant by the mother. Mother! the greatest responsibility rests upon your teachings, from the fact that you have your children continually under your care. You have a chance to lead the young mind up the summit to honor, or bury it in oblivion beneath degradation and shame. Father, you are not exempt—the injunction is equally binding upon both; if you neglect the proper instruction—if you do not inculcate the right principles, and train up your children in the way they should go, then you are a violator of your trust; then you are impeachable. It is, then, first, the duty of the parents to train their children in the right way; both father and mother must take part in this great work. Union of hearts and union of purpose are indispensably necessary in the training of children in the fear, nurture and admonition of the Lord. But many parents will say, after doing all we can, our son will be worthless; our William will go to destruction. Our Mary, with whom we have labored so hard, our dear daughter, will go to ruin. But ah! dear father,

For the Repository.

A DAUGHTER'S REQUEST.

dear mother, give them the right instructions and leave the event to God; and as you totter down the declivity of time, you shall have joy in the consciousness of knowing that you have discharged your duty. You have trained them in the way they should have gone, but they have departed from the ancient landmarks which the fathers have set. But oh, dear father, dear mother, though Israel is not gathered, Jacob shall not lose his reward.

And now, children, it is your duty to obey your parents in all things, for this is right. Honor thy father and thy mother, which is the first commandment, with a promise, and thou mayest live long upon the earth that the Lord thy God giveth thee. A wise son heareth his father's instructions, but a scorner heareth not rebuke. A wise son maketh a glad father, but a foolish son is the heaviness of his mother. My son, keep my words and lay up my commandments with thee; keep my commandments and live, and my law as the apple of thine eye. Say unto wisdom, thou art my sister; and call understanding thy kinswoman. My son, forget not my law, but let thy heart keep my commandments, for length of days and long life and peace shall they add to thee. And to you, my daughters, by following the same example, though many daughters have done virtuously, it shall be said of thee that thou excellest them all.

And to you, Sunday-school teachers, I would say, that yours is a work of philanthropy. Continue until the banner of Bethel shall cease to float on the breeze—until time shall be no more. Then you shall reap your reward in the realms of eternal bliss.

Woman should be educated and refined in order to do her whole duty.

A young lady who was a subject of the remarkable work of grace for which the past winter has been distinguished, was very solicitous that her father, who was an avowed infidel, should be brought to a knowledge of the truth as it is in Jesus. He was a man of peculiar temperament, and would not brook anything which he considered dictation. He prided himself on his reasoning powers, and she of course would not attempt to argue with him. She knew not how to approach, and yet she felt impelled to make some effort in his behalf. One evening as he sat, reading a newspaper, beside his daughter, whose heart was aching with anxiety for him, "the sound of the church-going bell" was heard.

"I wish, dear father," said she, "that you would go with me to meeting—will you, sir?"

"No, child," he replied, "it is no place for me."

His manner was so decided, that her heart sank within her, and she left the room with tearful eyes, to prepare for going out. As she passed through the room where her father was sitting, on her way to church, she noticed that he had dropped his newspaper, and was leaning on the table, with his hand on his forehead, apparently lost in thought. She said again, affectionately, "Do, dear father, go with me just once—wont you?"

"No indeed," said he; "four years have passed since I was in a religious meeting, and I shall not go now."

Saddening as was this reply, there was something in his look which excited hope in the daughter's heart. There was an expression of deep feeling, a solemnity,

which she had never seen in him before. As she went to the place of prayer, she lifted up silent but earnest entreaties, that, though he would not go to meet his Heavenly Father at the appointed place, God would meet him in his solitude, and pour upon him the richest blessings. On retiring from the meeting, she found her father precisely in the attitude in which she left him, his face indicating anguish of mind. She asked tenderly what caused his sadness, and repeated her expressions of interest, till he rose and wrung his hands, and exclaimed, "God have mercy on my soul." His agony was so great, that she feared he would lose his reason, and she ran for a pious neighbor, who spent the night in conversation and prayer with him. Ere the morning dawned, "the day star had risen in his heart," and he now seems an humble follower of the Savior he had so long neglected.

Will not this account induce other daughters, by gentle and winning invitations, to touch a chord in a father's heart, which will vibrate forever, and swell the music of heaven?—*American Messenger*.

MORALITY.

BY MARY S. SMITH.

Much time and talent have been spent in thinking, speaking and writing upon the very important (but much neglected) subject of Morality. All intelligent beings should be interested in it. Including myself as one interested, and feeling impressed with a sense of duty to God and my fellow beings, I now take up my pen to write an essay upon the subject.

WHAT IS MORALITY?

The word morality is derived from the word moral, which relates to virtue or vice, treating more particularly of moral

duties. When we speak of the good morals of any one, we mean those who practice the duties of life—those whose conduct is moral and good—those who continually practice their duty to God and their fellow men. Then, to be strictly moral, is to be religious; to live religious, imparting religious instruction to all around us, both by precept and example. Oh, what is more delightful in a community, than to see ladies and gentlemen, young and old, advocating and practising morality. Persons may be moral, and yet not enjoy an experimental knowledge of the religion of our Lord and Savior, Jesus Christ. Yet morality leads the way thereto, and is the sure path to lead us on through this world of sorrow and affliction, to that blessed and happy world above the skies, the haven of eternal repose at God's right hand, to dwell with the saints who have gone up through great tribulation—who have washed their robes and made them white in the blood of the Lamb. What, then, is the most successful means to be employed, to establish a permanent system of morality in a neighborhood or community? Well, there are a few which I shall mention: such as the preaching of the gospel; holy living on the part of those who profess christianity; the perpetuation of religious worship, &c. But, in my opinion, there seems to be none so successful as the Sabbath School system; for, as a general thing, whatever imbibed or impressed upon the mind and heart in childhood or youth, is scarcely ever forgotten. As a proof of this assertion, how often do we hear ministers of the gospel of Christ say that their first religious impressions were made in the Sabbath School. Then, dear reader, may we all strive, according to our ability, to

encourage the Sabbath Schools in our midst, thereby advancing the cause of morality.

Charlestown, Ind., 1859.

Dress substantially; better be too hot for two or three hours at noon, than to be too cool for the remainder of the twenty-four.

TEMPLE OF THE MUSES.

THE SUNSET HOUR.

BY G.

Hushed in the sounds of toil,
And stilled the voice of mirth;
As the summer eve's soft shadows fall,
Like a shell upon the earth.
And ever dear, and ever blessed,
Be the sweet hour that brings us rest.

The night-winds gently play,
Mids't the tresses of the trees,
For faint and weary, earth reclines,
Fanned by that evening breeze;
In the cool dimness, soft leaves keep,
Trembling like lips that move in sleep.

And while the last red light,
Beyond the mountains burns,
How be its far off home,
The exiled spirit turns.
The clouds seem to its longing sight,
The holy city's shores of light.

Thrice happy they, who now
Sink with their God, to sleep,
Thrice happy when they early wake,
His blessed words to keep;
Each dawning day, each fading even,
Brings the glad spirit nearer Heaven.

Philadelphia, June 9th, '59.

LINES TO A FRIEND.

BY JAMES L. WATKINS.

How beautiful is earth,
And gladsome sounds of joy
All around are heard;
The soft cerulean stretching far above,
O'er arches this our habitation;
And earth appears as one vast cathedral,
Grand and inimitable,
The sweet toned Sabbath bells,
Their joyous chimes are ringing,
All nature feels a holy calm,
Diffusing through its realms;
The atmosphere is redolent,
Of flower scented sweet,
And little birds are singing,
Sweetly in the trees.
Their joyous notes of love,
All nature, every leaf and flower,
Every blade of grass, and e'en the breezy
air,
Seem instinct with love this day,
For this is Sabbath morn;
The day of all in seven,
The day when God upon this earth did
look,
A placid smile of sweet content;
Pleased with his handiwork,
But amid this general joy of nature,
There's death of love and joy,
There are hearts bowed down with bitter
woe,

Drooping like frail flowers;
Which from the parent stem,
Are torn by unkind storms.
But O! pitying heaven,
Smile in mercy on the wounded heart;
Let the sun shine of thy love,
Fill the vacant place.
Illume the darkness that broodeth there,
And chase away grim despair;
Let the gentle voice of other days,
In whispering accents tell,
That loving mother whose breaking heart
Is yearning for her sweet child's voice.
Of other loves—of purer loves—

That in the spirit land do dwell,
Oh! let her hear that gentle voice,
In soothing accents say—
"Mother, mother, loving mother!"
Let her once more behold her child,
Thou'st taken from her embrace;
Hold sweet commune e'en in dreams,
And clasp her spirit form,
That life may of its land of grief
Be lightened; and smiles of joy
Once more illumine and cheer
The drooping eye and withered heart.

April 24th, 1859.

MISCELLANEOUS.

LITERARY NOTICES.

The Anglo-African Magazine.

This is the expressive title of a new monthly, published by Thomas Hamilton, of New-York. We read nearly all the articles in the three numbers we have received. It has at present no less than thirty-five regular contributors, among whom we recognize some of our old friends who led the van of our people's movements twenty-five years ago—such as William Whipper, Junius C. Morrell, and Sarah Douglas. Dr. Delaney's Blake, or Huts in America, promises a rich treat to the readers of the Anglo-African. Of its real merits, moral and literary, it is not wise to speak until we shall have read the whole work. His article on the "Attraction of Planets," and also that on Comets, evince a very philosophic cast of intellect.

The Afric-American Picture Gallery, by Ethiop, presents some pleasing sketch-

es. Why did not Ethiop give to the public the name of the first Editor? If he thinks that because he knows that name therefore everybody does, he is mistaken; or if he thinks that everybody outside of New-York does, he is mistaken. Thousands of the most intelligent colored men in the West do not know as much about him as they do about Banneker, the first colored mathematician in the United States. We therefore hope he will give us that ought-to-be well-remembered name in his next article.

Dr. Smith's articles on "Civilization" and "The German Invasion" are all ably-written and timely ones. The Dr.'s pen is almost always as vigorous and philosophical as it is classic. He only ceases to be philosophical when he puts on the humorous cap of communipaw. He is one of those men of whom not only the man of color, but humanity itself, may be proud. With him at its head, the Anglo-African

can not fail to be a deeply-interesting monthly, and a powerful instrument to demonstrate the manhood of the blacks. Frederick Douglas' Paper, The Anglo-African, and *The Repository* ought to be in the house of every intelligent colored family in the land. The three cost only \$4 55 per annum. The first is a Weekly, the second a Monthly, the third a Quarterly.

We have received the 2d No. of a paper called the *Prospect*, edited at Charlestown, Ind., by W. J. Greenly, (colored.) We have read its columns, and must say that we are pleased with it, and a paper of a similar character we need weekly. And it is a pity that out of so many so-called free men and women among us, saying nothing of others who are always ready to patronize the colored people in any good enterprise, that such a paper could not be well patronized. We could wish the *Prospect* a hearty success, but the history of upwards of forty years past, teaches us that it is all folly to attempt to issue an organ of any kind, unless predicated upon a foundation of dollars and cents; and then great care and economy is essentially necessary to its future success. Would to God we had from two to four in every State, and it is more likely that we would be better represented.

W.

NOTICE.—The two articles in the Literary Department, "The Tempter and the Temptation," were premium essays delivered in the High School for colored youths, at Philadelphia. One was awarded the prize of \$7, and the other \$5. By an oversight these facts were omitted to be stated in their proper place.

EDITOR.

A NEW CONFERENCE TO BE MADE OUT OF PORTIONS OF THE BALTIMORE AND OHIO CONFERENCES.

BY J. M. B.

My earliest itinerant recollections are with the Ohio District. I became a member of that body of venerable and pious men in September, 1846. My position as Deacon and Elder was obtained there. When I united with that body, such men as Davis, Conyan—the latter and myself were deaconated together—the Woodsons, George Coleman, Thomas Lawrence, and others whose spirits have fled to the regions of bliss, were there. We all had our conflicts together, and all did what we could to develop and bring out the resources of the Ohio Conference.

Since, therefore, by the labors of good men and present members of that body, the Ohio Conference has become so large, I hope I shall not be considered as intruding upon unbidden ground by suggesting my reasons for the creation of a new Conference. I suggest the matter, and shall offer a few reasons why that Conference should be created.

1st. The Ohio Conference extends over more occupied territory than any other district in our connection.

2d. It has more good and substantial meeting-houses than any other Conference in the connection, which will be abundantly attested by a mere statement of facts of which I have a knowledge, and I propose beginning with the State of Ohio:—"Allen Chapel," Cincinnati; Hamilton, Xenia, Springfield, Urbana, Columbus, Circleville, Lancaster, Zanesville, Chillicothe, Mount Pleasant, Cleveland, and many other places have good houses of

worship. Most of these places are stations, and eight of them can support a preacher, if they were determined to do so. These churches, for the most part, are brick and well built, and suit well the communities where located.

I therefore ask that the Ohio District be so divided as to form a new District, commencing at the southern boundary of New-York, extending in a straight line to where Pennsylvania unites with Virginia, including Wheeling and Wellsburgh—running east to the western boundary of the Philadelphia Conference. This Conference shall include Pittsburgh, *i. e.*, Wilie-Street and Allen Chapel; Allegheny Station, all Beaver Mission, Washington, Brownsville, and Uniontown Circuits,—thence in an easterly direction until the boundary is made by the western boundary of the Philadelphia Conference—at that point to form a straight line extending from the southern boundary of the State of New-York to Maryland, including Carlisle Circuit, Chambersburgh and Lewiston ditto, and such other places as may come into the A. M. E. Church.

3d. Ohio alone had a colored population, as per the census of 1850, of 25,000, which is now set down at 30,000. There is no State where colored persons have such facilities for improvement as are found in Ohio. No white community has done more to elevate our race for the last twenty years than has been done in Ohio; and I do not hazard anything, I think, when I say that there is no State where our people have so generally embraced this opportunity, and evince it in their manners and conduct. The African Methodist Episcopal Church at a very early period followed the pioneers into their newly-made homes, to present to them the claims of the cross of Christ, which

was gladly received. The A. M. E. Church is *de facto* the largest and therefore the leading denomination in the State of Ohio. We need concentrated labor—we need to go more into the nooks and highways of the State and bid our people come to a knowledge of the truth. This cannot be done while our labors are so diffusive—not extending, as it now does, over several States. The Ohio Conference now traverses the wilds of Michigan, as well as the region which we propose to erect into a new Conference.

4th. Should the next General Conference agree with the views advanced, we shall have space with a large colored population to look after within the boundaries of the new Conference. Pennsylvania alone has a colored population, or had in 1850, as per the census of that year, of 53,620, and if the census of the western counties be looked over, it will be seen that a very respectable number of our people live in the region indicated. From this it may be easily inferred that there will be ample scope for the labors of the servants of the blessed Savior to expand their affections, and to toil to convince men that Christ Jesus the Lord came into the world to save sinners.

The Baltimore Conference cannot object to give up their old friends in Chambersburgh, Carlisle and Lewistown Circuits. That Conference does not need those circuits to augment their strength, since it is true that there is in Maryland alone 90,000 free colored persons, besides the enslaved, many of whom are now members of our church, and thousands more will unite with us. We have, besides, the District of Columbia and Delaware; and can not these fields of labor give ample scope for the most zealous servants of Christ? Then we urge upon the consid-

eration of all the members of the next General Conference this, to us, important subject, but especially the Baltimore and Ohio District, and hope they all will favor our views.

The rural districts of Pennsylvania are inviting, and no doubt many cry, "*No man careth for my soul!*" This ought not to be so, and our Church rightly comprehending her duty will not disregard this appeal made to them.

The new Conference to be called "The Pittsburgh Conference of the A. M. E. Church."

BALTIMORE, June, 1859.

We hope that all of our editors and contributors will give us their matter for the *Repository*, at least two weeks before going to press. It then gives us time to look over and arrange each article under the head where it should appear. For instance, a piece may come in that belongs properly under the head of Religion; the printers have just finished all they had under that head; of course the printers can't wait. The next head may be Literature—(all scholars know that pages in books are numbered,) under the head of Religion. All on hand at that time runs to eight pages or twelve. Then the next page will be thirteen, under the head of Literature. Here, you see, it would cost double or treble, if the printers were to tear down, from page 13, all under the head of Literature, in order to insert an article. Hence the necessity of putting it into our hands at least two weeks before going to press. W.

NOTICE.—The Annual Conference for the Indiana District, will sit in Indianapolis on the first Saturday in September, at 9 o'clock A. M. Bishop Daniel

A. Payne will preside. Bishop Quinn is also expected to be present. Mark, the first Saturday is the third day of the month.

N. B. Candidates for orders in the itinerancy and Conference membership, must meet the committee two days before the Conference sits, for examination; and we would like for all our Bishops and Ministers to notify us what day they will arrive in Indianapolis, so we will know how to meet them.

N. B. Brethren, this is our last Conference before General Conference, which meets in Pittsburg on the first Monday in May, 1860. Think over your best men for delegates. W.

SPECIAL NOTICE.

Everybody read this. We wish all our patrons of the *Repository* would send in their subscriptions forthwith, for we stand very much in need of it. Some owe for Vol. 1 and Vol. 2, and we have not failed to send the *Repository* to you; therefore just as soon as you read this through, go to your desk, get your dollar, and forward it immediately, and God will bless you. W.

The following persons are authorized agents for the *Repository*:

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All our preachers are authorized to procure subscribers, and forward the money forthwith.

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Pittsburg—The Superintendent of the Sabbath School of the Wyley Street A. M. E. Church, and Elias Edmonds.

Altoona—Mr. William Nesbit.

Huntingdon—John G. Chaplin.

Lewistown Circuit—Rev. W. W. Grimes.

Philadelphia—Rev. W. D. W. Seureman, Rev. J. P. Campbell and others.

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BALTIMORE, MD.

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WASHINGTON, D. C.

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We shall see who of our agents is the most active, according to the material to work upon.

W.

OBITUARIES.

There is no subject more prolific of beautiful inquiry, or laden with more heart-elevating lessons, or that makes our heart so to go out towards our God, as the death of the true Christian. This truth is brought forcibly to our mind by the death of THOMAS SHORTER, Sen., at Hollidaysburgh, Pa., on Tuesday, May 17th, 1859, in the ninety-fifth year of his age. His years proclaim him venerable, and he was one of the most respected of his class. He was raised a slave in Maryland but was manumitted on the same day that Gen. Washington first assumed the Presidential chair; and his personal recollections of that great leader, and those stirring times, made his conversations interesting to the historian and the patriot.

While comparatively a young man, he emigrated to the neighborhood in which he breathed his last, and at about middle age became a convert to Christianity and attached himself to the A. M. E. Church, and ever afterwards he was characterized by that high sense of honor, humble simplicity, and genuine devotion to the cause of his God, that so plainly marks and adorns a true professor. He was a father in Israel. Honored and respected by all who knew him, "he was one of those links which bind us to the past." "None knew him but to love him, none named him but to praise." Uncle Tommy is gone, and has left behind him a name of which his relatives may be proud, and an example which Christians may well emulate. Peace to his ashes!

His funeral sermon was preached on Sunday, 5th inst., to an appreciative congregation, by Rev. S. S. Carr, from II Tim., 4th chap. 7th ver.: "I have fought a good fight, I have finished my course, I have kept the faith." The words were so appropriate, and the speaker so intimate with the leading incidents in the life of the deceased brother, that he had an easy task.

Servant of God, well done;

Thy glorious warfare's past—

The battle's fought, the race is won,
And thou art crowned at last!

ALTOONA, Pa., June 20th, 1859.

DIED—In Jeffersonville, Ind., on the 10th May, 1859, at her father's house, Mrs. JOSEPHINE RILEY, aged 20 years, 3 months and 5 days when she departed this life.

She professed religion in 1857, under Rev. William Trevan. She has paid the debt that we all have to pay. She died in the triumphs of living faith. Yes, she is gone to the realms of bliss, where there is no more sickness nor death.

T. S.

REPOSITORY

OF

Religion and Literature.

VOL. II.

INDIANAPOLIS, OCTOBER, 1859.

No. 4.

RELIGION.

BIOGRAPHICAL SKETCHES

OF

BISHOP ALLEN AND HIS COADJUTORS.

No. 5.

BY REV. JOHN M. BROWN.

"He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise; (Marginal reading—*any thing*). He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong." (Job 5: 12-13.)

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Our last number was closed with the promise to describe the final effort of the opponents of our enterprise to entrap our fathers in their glorious work—all previous efforts

VOL. II.—21.

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I could find Dr. Emory's circular—"To the Trustees, Preachers, Exhorters, Leaders, and members of the African Church, called Bethel church, in Philadelphia." Dated Philadelphia, July 17, 1814. This circular is found in the life of Bishop Emory, published by Rev. George Lane, 200 Mulberry street, New York, 1841, and as the editor of the memoirs of the venerable Bishop, complains that the publishers of our Book of Discipline, had given in the following words: "John Emory, then Elder of the Academy, published a circular letter, in which they were disowned by the Methodists," but "a partial and unfair statement." We propose to give to the readers of the *Repository* the circular entire, as we have always loved the spirit of Bishop Emory; this circular is but another evidence of the goodness of his heart, even if his head did err.

THE CIRCULAR.

"I address you, brethren, as your friend, and with the same friendly disposition which I have always felt for you. Many of you are indebted (under God) to the influence and exertions of the Methodists, and the Methodist preachers (together with others,) for your present invaluable liberties and privileges; and I am gratified to think that I belong to a church whose ministers and members have done so much, both in this and other countries, not only for the personal liberty, but still more for the salvation of the souls of the

unfortunate Africans. It must be known to you that, from the beginning of Methodism, the united labors of our preachers were designed to raise up one body of holy people, who should all be connected together in the unity of the spirit, and in the bonds of peace, under the same Discipline and church government.

We have always declared, and we trust that our conduct has agreed with our declaration, that it was not our object to acquire property, but to save souls. Accordingly, we have always wished and advised that all our church property should be settled upon Trustees, in such a manner that they may be bound to hold and preserve it for the use of the church, and to permit the worship of God, the administration of the ordinances, and the management in the premises, according to our Discipline.

We rejoice, indeed, that God has blessed you, our African brethren, not only with liberty and religion, but also with considerable church property; and we solemnly declare to you, that, so far from wishing to get any of it into our hands, we would not receive it, nor undertake the management of it, if you would offer it to us. We wish you to keep it yourselves and commit the management of it to the Trustees of your own color, and of your own choice; and we pledge ourselves never to interfere with it. But if you are Methodists, or wish to be Methodists, your spiritual affairs must be under the direction of our

Bishops, and the ministers and preaches appointed by them from time to time; that is to say, particularly the preachers appointed by the Bishops to have the pastoral charge of you, must receive members, and try and expel the disorderly, by and before committees of your own church, with the right of appeal to your own Quarterly Conferences, and appoint and change class leaders, according to the provisions contained in our Discipline for the regulation of all our societies. In your Charter of 1796, article IX., "It is solemnly declared, that Trustees and members of the African Methodist Episcopal Church do acquiesce in and accord in the rules of the Methodist Episcopal Church, for their church government and Discipline, and that they and their successors will continue for ever in union with the Methodist Episcopal Church of Philadelphia, subject to the government of the present Bishops and their successors, in all their ecclesiastical affairs and transactions, except in the temporal right and property of their aforesaid Bethel church, which is to be governed as herein directed." (a) But you have not acted according to that declaration, and therefore after long forbearance, we must tell you that we cannot serve you any longer, nor acknowledge any connection with you as Methodists in your present situation. In saying this, I have the sanction of Bishop Asbury, and of the Trustees and Quarterly Conference of the Union Church. We are really your friends,

and wish you well; and if you, or any of you, are willing to conform to the Discipline of the church whose name you bear, we are ready still to serve you; but otherwise, we can serve you no longer, because we believe that under existing circumstances, it would be injurious to you and to the cause of God at large.

"We hope you will take this subject into serious consideration. We pretend not to dictate to you, nor do we mean to attempt any harsh measures. We leave it entirely to yourselves to determine whether you will be connected with us according to our Discipline or not; but you cannot be connected with us in any other way.

Signed,

JOHN EMORY."

(a) The article IX. here alluded to by the Bishop, in their Charter, was not drawn by themselves, but by Rev. Mr. C., who framed the incorporation so as to place their church under the Conference. "Our property," says Bishop Allen, "was all consigned to the Conference for their present Bishops, Elders, ministers, &c., that belonged to the white Conference and our property was gone!" This, amongst other reasons, was the cause of their refusal to submit and obey his behests. Those of our fathers who are now living and who lived at the time of the struggle of Bishop Allen and his coadjutors, represent Dr. Emory as a kind and good man, and had others acted in the same kind manner towards them, there

would in all probability have been no African M. E. church; but they did not, and so far as at present seen, it is well they acted as they did.

The Rev. R. Roberts, then resident Elder, "came to Bethel, and insisted on preaching for us, and taking the spiritual charge of the congregation, for we were Methodists!" They had been disowned, and he was bluntly told that he must come on some terms with the Trustees; his answer was—"He did not come to consult with Richard Allen or other Trustees, but to inform the congregation that on next Sunday afternoon, he would come and take the spiritual charge." He was then positively told that he could not preach under the existing circumstances. He came at the appointed time, "but having taken previous advice we had our preacher in the pulpit when he came, and the house was so fixed that he could not get more than half way to the pulpit. Finding himself disappointed he appealed to those who came with him as witnesses that 'that man, (meaning the preacher,) had taken his appointment.' Several respectable white citizens who knew the colored people had been ill treated were present, and told us not to fear for they would see us righted, and not suffer Roberts to preach in a forcible manner, after which Roberts went away."—*Life of Allen*, page 21.

Rev. Robert Rireb was his successor in Philadelphia, and followed the example of his predecessor. But the same method was pursued, and he was

foiled in his attempt. In consequence of this, "he applied to the Supreme Court for a writ of mandamus, to know why the pulpit was denied him, he being Elder. This brought on a law suit, which ended in our favor;" and the humble language of our venerable Bishop Allen clearly evinces his feeling after the termination of this law suit. "Thus by the providence of God we were delivered from a distressing and expensive suit, which could never be resumed, being determined by the Supreme Court. By the mercy of God we desire to be unfeignedly thankful." They could, we think, not inappropriately sing as did "Miriam and the women"—

"I will sing to Jehovah, for he hath triumphed gloriously,
And he is become to me for salvation;
This is my God, and I will celebrate him;
The God of my father, and I will exalt him.
Jehovah is mighty in battle!
Jehovah is his name!"

God be praised for the victory gained, and for the noble example set then to our times, and to our children.

The move in Philadelphia served only to fire up our brethren in other regions. In Baltimore, there was a similar state of things going on, and similar treatment received, which induced them to call a Convention to meet in Philadelphia, April, 1816.—In our next we will give some account of the Convention and the election of Bishop Allen.

✂ Ribbons of any kind should be washed in cold soap-suds, and not rinsed.

PRACTICAL FAITH.

BY W. T. C.

Much is written and said about it, and nearly every man and woman have their peculiar views on it.—I am not out of the line of truth when I say that there are a great variety of views upon this single doctrine of the Gospel. Of its importance there is no question, for it is an essential element in christian profession, for as one records it "without faith it is impossible to please God." Now whilst we are all more or less beating each other with our thoughts and our views, and expending our intellectual ammunition over the subject, yonder little boy with his bright eye and plump cheek, as he stands beside his mother, and with an expressive look cries out, "Mother, give me a piece of bread," is defining to us this faith over which we larger children are continually battling. Give me a piece of bread, to be sure, John shall have his bread. Who doubts it? Not John, he knows that mother well. Ask him, "John do you think you will get the bread?" He will answer you, "Why yes."—"Why do you think you will get it John?" He will tell you, "why she is my mother." Yes, there it is—his mother; that is the reason, and it is the best one any can give. That is faith, and it may be called by any such names as operative, active, living, abiding, practical, trusting, confiding, bold, and after all it is the right kind that all should possess. This must have been Paul's manner of regarding

it, when he said it was the substance of things hoped for, the evidence of things not seen. The fact is, Paul was a practical man, he took right hold on the promises of God, and what he wanted, like little John, he went right to God and asked for it. Paul had faith, but it was practical. It serves very little purpose to theorize and cogitate over it. John wanted bread and he went straightway and asked for it, and got it. Reader, that woman was John's parent, he knew that; he knew she was his own mother, not Harry's or any body else's mother, but his own dear mother. That explains it. He wanted a piece of bread, O how easy to run and ask for it. Yes, the dear little fellow did right, and just as God's children should do. But mark this feature of this case. John knew that woman was his mother, hence his confidence and his boldness. Have you that knowledge that God is your Father, that he loves you, that you love Him, that you can positively go to Him and say, "Father I am hungry, or I need something; say more grace, for instance. If you have the practical knowledge of the boy, to know and to feel toward God as little John did to his mother, then you have that kind of faith that will insure you a full supply of all good things in life. In order that this interesting relation should positively exist between a man and his God, it is clear that faith must be exercised; it makes no material matter to a man that is being drowned where the help comes from, so that some friendly hand

grasps him ere he sinks; nor would any one in such trouble, when kicking and spluttering and splashing in the water stop to consider or reason out the fact, how came I to fall overboard. Enough for him to know the peril and the danger, and to use the effort to be saved, and seize the hand that saves. Thus the sinner need not stop to inquire where faith comes from, any more than the man would when drowning stop to reason; let it come from any side, he accepts it—lays hold on it. Every regenerated sinner knows this to be true. When burdened by sin, and ready to perish, in the deep agony of his soul he asks, O, where shall help be found? He knows that when ready to sink and perish, he laid hold on Jesus, and would not let him go until he found the strong hand of Jesus grasping him, and thus saving him from destruction.

What is required here is faith in Jesus; this to me, as a man, is a duty, and an important one. I am told I must have faith in Jesus or I cannot please God, or stand in the relation of a *child*, but only as a *creature*; what shall I do, stand off and say I can't. I have no power. Nonsense, a man might as well say, I am hungry, it is true, but I can't reach out my hand to take the bread I need. Let a sinner use the mind and will that God has given him, and go right away to Jesus, and claim him as his advocate and Saviour, and it matters not to him by what name you baptise it, it is faith, it is that kind of faith that Jesus asks us "only to have." And I will

now say, that sooner would a mother refuse her hungry son a piece of bread, than Jesus refuse to a soul who thus comes to him exercising such faith, and neither will God turn a deaf ear to any who is brought to him through Jesus, the Mediator.

PRAYER.

BY E. M. THOMAS, WASHINGTON, D. C.

On being asked if ever I prayed, and where? Do I pray? Yes, often I lift my hands and eyes to God in prayer, for his merciful goodness toward me. I pray because I have the faith of a Christian. Going to church regularly, praying often, reading chapter after chapter of sacred writ, and always defending the faith of Christ when I hear it attacked. I am religious, but not a proper Christian. I pray. Yes, I worship God in the deep forest whose shadow is solemn. I worship him when the glorious sun shed his light and heat over this lower world—yes I have worshipped God upon the top of the noble mountain that lift its head to heaven and acknowledges God its maker. I have worshipped God when I have heard the roar of the tempest lashed Ocean, or listened to the rippling of the laughing silver brook, as it dances along at my feet. I love to worship God in the spring, that like a gay and laughing child, sets down with its lap full of flowers, and in happiness weeps itself into the arms of impetuous Summer. Oh, I love and worship God in Summer, which rushes along in its

path of blazing glory, and suddenly settled down in the sober manhood of Autumn. I love and worship Him when the sear and yellow leaf of Autumn which moves gradually amid the clustering groves and burdened fruit tree, and whose winds sigh among the drooping leaves and branches.

O! I love and worship God in Winter, who blusters with the tempest of old age, whose hair streams in the piercing blasts, and whose beard is stiff with hanging icicles. I love and worship God when I see the snow that on spirit wings steadily falling down from heaven, and wraps the bare bosom of the earth in its spotless mantle of innocence.

Oh! I have loved and worshipped Him in all climes and all seasons, and according to the theology of the Bible I am not a true Christian.

LETTER ON CHURCH GOVERNMENT.

BY TYRO.

EDITORS OF REPOSITORY:—This leaves me in tolerable good health. I hope it may find you the same. I am here in a strange place, but very well satisfied so far. I am a new laborer in the itinerant field, yet as short as the time has been in which I am thus employed, I find the people very ignorant to the most essential portions of our church government. This society (in Frederick) was organized in 1822, by Daniel Coker, one of the founders of our connexion, and can it be said,

after 21 years training, and a part of that time too, by those whom we call stars, and yet the people are very ignorant to the most essential portions of our church government. They could not have been stars of the first magnitude, or their shining qualities to some extent, would have been perceptible; which is not the case. If the above statements are facts, they speak hard things respecting some of our administrators of law. Church government properly administered is the life of its membership. The Supreme Ruler of the universe has made man a governable being; therefore, if he be properly trained to law, he will be a good member, so far as law is designed to make him such. To administer law properly is no mean qualification. If this is true, how important it is then, that an administrator of law should understand law. Every man was not made to govern men, therefore, to place them carelessly in such a position, is wrong. Governors ought to be men with clear heads, sound minds, quick to perceive, and prompt to act, having for their motto, justice and equity. These should be the qualifications of all governors, but especially ecclesiastical governors.—It is an easier task to administer laws which are founded upon policy, than those founded upon right and justice, because law founded upon policy, may be administered upon the same principle, and the administrator be just in the eye of the law, although the aggrieved party may feel that he has been unjustly dealt by. Ecclesiastical

governors ought not to govern by laws which are founded upon policy (although they often do so) because by so doing they pervert those laws which they are bound to sustain at all times, viz: justice and equity. We have said that ecclesiastical governors ought to be men with clear heads, sound minds, quick to perceive, and prompt to act; such rulers are much needed in the A. M. E. Church. Men who feel their responsibility in the position which they are placed, in the true sense of that term. And when they find their deficiency for the work, will apply all their energy to become adequate. Men, who, when administering the laws of our church, will not suffer *filthy lucre to mystify their judgment*, and by it cause them to administer the laws unjustly.

"Let the elders that rule well be counted worthy of double honor."—To rule well, then, seems to be a paramount qualification, and duty in a church governor.

To rule well, is to rule justly. For it is written, He that ruleth over men must be just; ruling in the fear of God.—2 Samuel, 23: 3. To rule men rightly, is no light thing. Man is a being who is as prone to follow his evil passions as the sparks are to ascend, or water to descend. He is ever ready to follow their biddings. The fruits from their passions often show themselves in themselves in the midst of their flock, and some of them are worthy a name in this place, viz: adultery, witchcraft, hatred, drunkenness, &c., &c. To come in collision

with such evils as these, and having to confront them or fly from duty, is not a trifling position for an administrator of the laws, which are founded upon justice and equity, to be placed.—There are large numbers of church members who are living in violation of the Seventh Commandment. If to rule well is a paramount qualification and duty of a minister of Christ, and such persons are under his care, and it comes to be known by him that they are thus living, and he suffers them to remain, he falls far below that minister who rules well. Subjects ought to be made acquainted with law before they are punished by it. A church governor is, then, bound to make the people acquainted with the laws, before he could be just in punishing them by them; because justice and equity seems to have been the intention for church government. I believe we have more to do in this direction (that is, in informing and reforming that portion of the christian church over which we preside) than any christian body in this country. I find, sirs, that our people are very deficient in knowledge; both *temporal and spiritual*, both of which must be taught intelligently by the ruling ministers of Christ, before it can be said they rule well. Our church is in her 43d year. She arose from nothing, but this is no reason she should continue to be so. Things which are now great, were once comparatively nothing. The whole christian church at one period seemed to be concentrated in one man, but see, she now has within her embrace,

(according to recent computations) more than two hundred millions. And how did she acquire this vast multitude? By her faithful leaders going forth in the path of duty, and what they found for their hands to do, they done it with all their might. *Let us do likewise.* It is true we have to contend against more powerful odds, than any christian body in this country; these arise from various causes.—Many of our people are in bondage, consequently we cannot reach them; this is a great barrier. We have to contend with more ignorance than any other, and sirs, you know, ignorance is a great barrier to progress. Even the administrators of law, to a great extent, are ignorant of the true intent and meaning of law, as it is laid down to govern men; it must be so, they not having learned law, and its true intent. And sirs, unfortunately for us, those who are the best qualified among us for this work, although ministers and preachers, are less willing to turn their attention in this direction. But those who are less qualified, are ever ready, saying here am I, send me, and the church has to take what she can get, in place of what she ought to have.

Frederick City, Md., Sept. 2, '59.

MINISTERIAL DEPORTMENT.

BY REV. S. L. HAMMOND, BALTIMORE.

MR. EDITOR:—A few days since while walking about in my study, thinking upon a subject upon which I

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might write a few thoughts; all at once, I thought there was no subject upon which I might employ my time better than ministerial deportment.

Ministerial deportment in their visiting from house to house, and amongst their congregation. The office of a minister of the Gospel of Jesus Christ is truly a very high and dignified one. In point of elevation it stands above all others, as the towering mountains above the little hills. This, then, only being a very small part of the nature of this the highest office on earth; every one, therefore, who will look on the right side of the glass, or turn the picture into its proper position will see the full development of the truth and force of the remarks above made, and will at once admit that the deportment or conduct of the officer should by all means agree with the office he or they fill or exercise.—What would we be apt to think of a King, Statesman, lawyer, doctor, and so we might speak of all the rest of men in their various departments of arts, science and education? What to see such a one leave his rank of so high distinction to come down and act mean, low, and unbecoming his character and office? Why, how unnatural and unseeming this conduct would appear to the mind unbiased against the truth. Ask every one, as mentioned above, and let conscience give the answer! Let her speak and she will say this is very wrong.—Then how much more so the minister

of Jesus Christ, whose actions are at variance with the general laws of humanity. And still more especially so with his religious character, as set forth in the holy scriptures. There it is clearly revealed what kind of men they ought and were designed to be by him who first created the office, and then made the officer to fill the office. The office is the most sacred one on earth. If his office is so holy, then it naturally follows that the life and conduct of this officer ought in every way be adapted to the office which he or they are exercising or filling? Look what a glorious example we have in the first messengers of Christ in the new dispensation of his grace, or the New Testament church. There you see Paul the mighty man of God, the hero of the cross of Christ.

Peter, the bold and great preacher, whose words fell like a peal of mighty thunder upon the ears, and reached the hearts of hundreds of his hearers at a time, and brought them to the knowledge of the truth.

John, the apostle of love, who walked on earth and lived in heaven. Add to these all the rest of the apostles and evangelists whose glory was in the cross of Christ, and wherever they went they strove to follow the Saviour of the world. How did they follow him? Why, by precept and example. They looked at how he walked, and also what he taught, considering the latter to be just as essential to establish their character, and give influence to the doctrine they preach as the former. Wherever they

went they were lights in a dark place. The people took knowledge from their walks and conversation, that they were sent of Christ. These were the evidences they gave of themselves.—This is what the church and the world looked for, and it is what they will ever look for, till time's last morning, and it is just what they ought to have. Let us ask, then, has there been a conformity to this requirement in ministerial succession down to the present day? Ask the fathers of the church; again, ask the pages of church history; they will all answer, no, no. But thanks be to our Lord, he has never left the world without a true witness of himself; while some from the days of the apostles to the present time have revolved around this great central point of their ministerial duty, there have been others who have receded therefrom.—This has caused the church to suffer much in her onward march through the world. Well, what is the cause of these lamentable facts? Some will no doubt, say that we have undertaken a thing which is of much difficulty.—This, we truly admit. For every great truth, physical, theological, logical, moral and intellectual, are surrounded with difficulties, like the precious metals, lie deep embedded in the earth. But do all men say we cannot get them out, and therefore it is no use to try? No, some says, we will try; so they got their utensils and went to work. They began to dig and examine until they brought some to light. Now that is just what

we must do in this case. We will, then, dear reader, presume to point out some of the causes by which the church has had to suffer.

First, She has been hindered by some ministers, as we think, not truly sent of God. This has given her much anxiety, and perhaps others out of wrong motives. Some perhaps, have entered it on account of its dignity. Others from being badly trained, poorly educated, unpolished, uncouth, knowing but little about the rules of politeness suitable to all classes of society. Therefore they can only act out what they know.—I will take the liberty here to insert, or use the words of our most excellent learned and talented Bishop D. A. Payne, in a private letter dated July 15th, 1859. They were in answer to one which I had wrote to him about sending a preacher to Wilmington Mission. After saying many other excellent things, hear what he says:

"Oh, Dear Brother—be careful whom you send to take charge of the flock of Christ. Let not any blind you by the brilliancy of his talents, nor the depth of his piety, when the one is not sustained by the other.—But let both of these be combined. Talents must be sanctified by grace, and grace rendered useful by a cultivated intellect." We must now bid adieu to our general remarks, and speak more particularly of our own heaven born church or connexion.—She has her itinerancy and local ministry whose actions should har-

monize in the spread of the Gospel of Jesus Christ, and the establishment of his kingdom on earth. It is a question with some divines whether visiting from house to house, and among their members and congregation is not productive of more evil than good; that is in a general point of view, what is called pastoral visiting, they think that specially and as occasion may require would be much more profitable. Such as visiting the sick, burying the dead, and including all the other parts of his duty as pastor. They assign many reasons for taking this view of the subject. We shall only mention a few of them in this place.

First, they say that it makes them too common; that is, the people becomes to know them too well.—We agree with them if they are addicted to common habits which they cannot dispense with. It would be far better for them not to visit in general, for in so doing their common conduct would become more common, and thereby lessen their influence in the pulpit. They had by far, better stay at home in their studies until called for to attend to that part of their duties as above related. In our going through and around among our people, some say we make ourselves too common. This is true if we do what they say we do, according to the acceptance of the word in reference to ministerial conduct.—Well, one says, what do they say we do? Some say we use their names too common in our salutations. That

is, we use their christian names in place of their surname. This should not be. Others say we are common at their houses. We go in and if we are hungry, we ask for something to eat; at other times we run to the safe and take the victuals out and eat away as if we are at our own homes. They say again, that we do not act like ministers and pastors—that we do not spend our time while there as the Bible and Discipline directs. That some of us hardly ever pray with them, or talk to them about religion.

But to the contrary, as soon as we go in we begin to cut some unnecessary capers;—tell some funny tale—crack a few nice jokes, and so leave. This, some call the road to popularity. If this is the road to popularity, let us as preachers and pastors take another road to unpopularity. That is, the road that Jesus made. The road in which he himself walked. In this road he led his Apostles. Then let us all walk therein, and so be unpopular to the end of our days.

LITERATURE.

DIALOGUE BETWEEN A MOTHER AND HER CHILDREN ON THE PRECIOUS STONES.

BY MRS. SARAH DOUGLAS, PHILADELPHIA.

Caroline.—Here comes dear mother! Mother, when we get together in the evenings I always think of those brightly descriptive lines of Cowper, beginning thus:

"Let fall the curtains, wheel the sofa round,
And while the bubbling and loud hissing urn
Throws a steamy column, and the cups
That cheer, but not inebriate, wait on each,
So let us welcome peaceful evening in."

Mother.—Brightly descriptive indeed, and now throwing away the "steaming column" and tea cups, let us welcome peaceful evening in.

Adelaide.—Will you be so good

mother, as to show us that beautiful topaz breastpin of yours?

Mother.—Certainly, my dear, but why do you wish to look at it—you have seen it many times.

Adelaide.—Because, mother, our teacher told us to-day in our lesson on minerals, that topaz belongs to the quartz family, and that it is one of the precious stones mentioned in the Bible, as forming part of the dress of the High Priest. This made me anxious to look at it again.

Mother.—I am glad you have so laudable motive for your curiosity, daughter. Take this key Caroline and unlock my writing desk, and you will find a small box, bring it to me.

Caroline.—Here it is, mother.—
(Caroline brings the box.)

Mother.—Before I open the box, tell me Adelaide, where in the Bible I can find the account of the precious stones that were set in the breast plate of the Priest.

Adelaide.—In the 28th chapter of Exodus.

Mother.—Yes. Repeat the passage, Caroline.

Caroline.—And thou shalt set in it settings of stones, even four rows of stones, the first row shall be a sardius a topaz and a carbuncle; this shall be the first row. And the second row shall be an emerald, a sapphire and a diamond. And the third row a ligure and agate and amethyst. And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their inclosings.

Mother.—Well remembered, Caroline, a few of these stones I have in my possession, and will now show you. I regret that I have not more. At some future time I hope to show them all to you.

Mother unlocks the box and spreads out a variety of precious stones, with breastpins, finger rings, seals, buckles, &c., &c.

Adelaide.—Beautiful, splendid, brilliant! Oh, mother, when sisters and I are women, shall we not wear some of these?

Mother.—I hope, dear girls, that when you are women you will have no taste for these baubles. 'Tis my wish so to cultivate your hearts and heads that you will care little for the mere adorning of the body. Here is the topaz you wished to look at.

Mary.—What a beautiful pale yellow color it is, and how it sparkles.

Anne.—Oh, mother, is not this pretty violet colored stone amethyst?

Mother.—Yes, Anne, it is. I am glad you have remembered the name.

Ellen.—Why my dear mother do you not wear these beautiful finger rings and ear rings?

Mother.—I have several reasons for not wearing them. First, they are very costly and entirely useless. Second. If I wore them, many persons not so well able to purchase them as I, would be anxious to have them merely because they saw me so ornamented. I think we should be careful to influence those around us for good only. I have no doubt that many of the degraded females of our city owe their ruin to a love of dress and vain ornaments. Third. I cannot bear to deck me in costly apparel, and to wear jewels, when so many thousands of my country women are miserably clad and in bondage. To be neat and clean in plain clothes, is all that seems to me necessary.

Anne.—Oh, mother, I never thought of the poor before, when I wished to have pretty and costly clothes to wear. I will remember it now, I will always remember it.

Mother.—That is right, my little Anne, be willing to deny yourself that you may have the privilege of helping God's poor.

Mary.—O, mother, let me look at this seal. What a delicate color, and how beautiful its shape.

Caroline.—What kind of a stone is it, mother?

Mother.—It is agate, another member of the quartz family. Its name is derived from the river Achat in Sicily, near which these stones were found by the ancients, in great abundance. Look at it closely Ellen, and read the inscription.

Ellen.—It is "Truth." How beautiful the motto.

Mother.—Beautiful indeed, and characteristic of my honored Father to whom it belonged. Oh, children, *ever love the truth*, it will beautify and dignify, and make you honorable in the sight of God, and of man.

Adelaide.—Mother, our Teacher says that truthful scholars are a great comfort to her. I will try to be truthful always, so that my Teacher may love and trust me.

Mother.—I hope you will be obedient to your kind Teacher, and very attentive to her instructions.

Ellen.—Yes, mother, I intend to be very attentive. If our Teacher had not instructed us, we should know but little of minerals and shells.

Caroline.—Mother, last week Mr. Kindly was at our school, and he asked Anna Stevenson if she thought girls should learn as much as boys.—Anna said No. Mr. Kindly told her he thought they should learn more, for this reason, girls become mothers and mistresses of families, and that boys and girls too are committed to their care. He said children resembled their mothers most, and therefore she should be well informed, that she

might know how to instruct her children. He said he never knew the son of a silly ignorant mother grow up to be a good and great man.

Mother.—I hope you will remember Mr. Kindly's just remarks. Look at this cornelian, children, and tell me its form.

Children.—It is a perfect ellipse.

Mother.—Yes, it is. Describe an ellipse, Anne.

Anne.—An ellipse is an oval figure having two diameters or axis, the longer of which is called the transverse, and the shorter the conjugate diameter.

Mother.—That is right, Anne. I will have a seal made of this.

Children.—Do mother, that will be useful as well as beautiful, and we can all seal our letters with it.

Mother.—I wish to have a motto seal, you children are to choose the word. Let it be one that will remind me of the friend who gave it to me, and at the same time express your regard for your excellent teacher and friend. What shall it be?

Children, (with animation.)—Gratitude, mother!

Mother.—That will do well; pleasant associations will cluster round your seal. Go, now, my daughters to your chambers, but before you sleep, kneel down and ask God to give you the garment of humility, time will not dim its lustre, nor wear it threadbare. Let your only ornament, my beloved girls, be a meek and quiet spirit,

which is of great price in the Heavenly Father's sight. Farewell for to-night.

Children.—Good night, mother.

TOUSSAINT L'OUVERTURE.

BY I. CHAPLIN.

Among a few individuals of the African race who have distinguished themselves by great intellectual achievement, Toussaint L'Ouverture is pre-eminent; and while society is waiting for evidence of what our race at large can do and become, it seems to be rational to build high hopes upon such a character as that of the man who was, as a Dictator and General, the model upon which the great Napoleon formed himself.* Who was as inclined to peace as renowned in war, and who will ever be regarded in history as one of the most remarkable men of the age teeming with social wonders.

At the time when the French Revolution broke out, the island of St. Domingo belonged partly to the French and partly to the Spaniards. This beautiful island which lies so near Jamaica that the blue mountains of Jamaica can be seen from the heights of Hayti, (as San Domingo is now called) is 395 miles long and 140 or 150 broad at its widest part. About two-thirds belonged to the Spaniards, and the western end, about one-third, to the French. The north and east coasts are, I think, a little barren; but the interior spreads into fertile plains, where the Spaniards were rich

* See Biographie Universelle—article Toussaint.

in wild horses, cattle, and swine.—The part belonging to the French was divided into three provinces; and in these there were a few flourishing towns, and many very rich plantations, cultivated by African slaves. There are some high mountains, and many beautiful valleys, shaded with cocoa groves and coffee plantations; while in plains were fields of cotton, sugar and tobacco, separated from each other by hedges of limes, citron and beautiful flowering shrubs. I have smelled them 25 or 30 miles at sea. Such was the country of which Toussaint became the ruler.

As for the people who lived in the French provinces of the island, they were of three kinds—the planters, who were either Frenchmen, or the descendants of Frenchmen; the free people of color, descendants of freed slaves, or of white fathers and negro mothers; and the large class of town and country slaves. Their numbers, I mean these three classes, were supposed to be in 1790 as follows:

| | |
|-----------------------------|---------|
| Whites, | 30,835 |
| Free people of color, | 24,000 |
| Town slaves, | 46,000 |
| Rural slaves, | 444,220 |

So there were between fifteen and sixteen times as many slaves as whites; while, at the same time, the free people of color might, by themselves, have been almost a match for the whites in case of a war of the races. However, when the French Revolution broke out, news arrived, of course, in the colony of San Domingo, of what

was doing in France. It might have been supposed that the planters—a small body of gentlemen, holding large estates with numbers of slaves, and living in the midst of mulattoes, to whom, though free, (like many of us in this country,) they would not allow the rights of citizenship, would have been anxious to prevent anything being said in the colony about the Rights of Men, and upon social equality. It strangely happened, however, that when they were speaking of Man and his Rights they were thinking only of white men; it seems never to have occurred to them that the dark complexioned men would desire or endeavor to obtain their share of social freedom. The mulattoes, however, considered that they were as much entitled to social liberty as any other men; and while the white planters were drinking the popular toasts, and displaying the banners sent over to them from France, and hailing a new age of the world, forgetting they were all the time oppressing the mulatto, and holding fellow men as property, to be bought and sold at will, their dark skinned neighbors were planning how they might best claim from the French government the rights of citizenship, from which they were shut out by the proud whites. A dreadful war followed, in consequence of the absolute refusal of the whites to admit them to an equality. The French government first favored one party and then another, and thus exasperated the deadly hatred which the two parties

bore. There were no more horrible cruelties on record than those which the whites and the mulattoes exercised towards each other in the war of the Revolution of Saint Domingo.

The slaves for some time kept very quiet, probably supposing that they had no concern in the affair. Their masters were so much in the habit of despising negroes, that they do not appear to have dreaded their slaves hearing anything about the great principles of Liberty. It is not certainly known whether the mulattoes stirred up the slaves to attempt their freedom, or whether they did it quite of their own accord. The mulattoes had been put down for a time, by the whites, and it is very probable that they set the slaves to rebel for them; but all that is known, is that a fire broke out on a plantation on the northern part of the island, some where about the month of August, 1791, and that it soon appeared that all the slaves in the province were acting in concert, and rising against their masters. The north-western part of the island literally blazed with fire; the household slaves were locked up by their overseers; and the whites began fortifying their towns and cities, for as Margaret says in *Gli Ugonotti*:

"Fosche chimere,
Forme severe
Non v'appressate
Al nostro caor."

The subject of this sketch, Toussaint L'Ouverture, was at this time a slave on a plantation in the midst of

this district. He was one of the last to stir in the insurrection; and he was often heard to lament the violence of his brethren in rising at all.

The father of Toussaint was said to have been the second son of an African king, and to have been taken prisoner in war with another tribe, and sold into slavery. He became the property of a planter of San Domingo, whose estate lay about three miles distant from the town of Cap Fracois, on the north-west coast of the island. On this estate called Breda, Toussaint was born, in the year 1743 or 1745. He had three sisters and four brothers, and was the eldest of the sons. The first employment of the little slave was to keep the cattle, and the earliest recollections of his character were his gentleness, thoughtfulness and strong religious tendencies. When he became a great man, every one was anxious to learn the particulars of childhood.—Some of the most brilliant scholars and statesmen of France and England, were desirous of knowing the real facts, and all the few who could tell anything of him agreed as to his meditative and religious cast of mind. He had however many of the advantages for thought that the herdsmen of the East enjoy—long days of solitude, spent under a bright and glorious sky, with all the luxuriance of shade around, and an occupation which requires little of either head or hands. But all this would be nothing to a mind which had never been roused. Toussaint would have vegetated like the beautiful grass he stretched himself upon, if some

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superior mind had not given him thoughts, or incited him to think for himself. Whose this mind was, whether that of parent, master, companion, or priest, we certainly do not know. We do know, however, that Mr. Bayon de Lebertas, the bailiff of the plantation, was kind to him; and by some means he learned to read and write, and proceeded some way in arithmetic.—Whether the bailiff caused him to be taught, or whether he owed his knowledge to a friendly negro of very considerable talent and education named Pierre Baptist, or whether he learned by observing what others did, is still a matter of some dispute.—The bailiff observed his superiority, and took him out of the field to make him his coachman; in this situation, as in every other, Toussaint was remarkable for a sedateness which nothing could disturb, and an invincible patience. Instead of being tyrannical towards children and brute animals, as those who are themselves oppressed usually and naturally are, he was loving and gentle. His religion taught him to endure patiently, and at the same time refrain from inflicting upon others anything which he would have inflicted on himself. Through life, in the lowest humiliation of his servitude, and in the majesty of his virtual sovereignty, he was temperate in all kinds of enjoyments, and remarkable for preferring the pleasures of the mind to those of the body. At twenty-five he united himself to a woman of his own color, and had several children, whom he reared with

great judgment and tenderness.—When the slaves arose in 1791, Toussaint feared and believed their objects were revenge and plunder; and he mourned over their excesses, and kept himself in the conviction that it was better to endure personal injuries than avenge them. The moment, however, that he perceived that the struggle was of a political nature, and that the rights of a class were in question, he declared his intention of joining his brethren, and stepped in a moment out of slavery into freedom. He had nothing to do with the fires and massacres of August, 1791; but joined the insurgents as soon as he was convinced that they had a principle of union, an end in view. When the plantation on which he served was endangered by the approach of his brethren, he provided for the safety of his master, by putting him on board an American vessel then in the harbor, and shipping with him a large quantity of sugar on the proceeds of which the fugitive might live in his exile. This duty done, he presented himself to Gen. Jean Francois, and was received into the army. He had some knowledge of medicine, and was called physician to the forces, and rose through the rank of aid de camp to that of colonel. This army was under royalist commanders, and was actually fighting for the king and the ancient order of things in France; while the planters or aristocracy of the island were presenting revolutionary principles to the people.—A strange set of circumstances! and an odd cause for Toussaint to embrace! He knew and cared little for the state of parties in France—he was fighting for his own dear countrymen against their white oppressors; and it appears from what I can glean, from Lacroix, an unfriendly author, that for a long time he was not aware that he was offering his testimony in favor of the same despotic principles in France which he was contending against in San Domingo. In the interval between his embarking in military enterprise, and discovery of the position which it became necessary for him to assume, Toussaint was with Jean Francois and the army in the Spanish part of the island; for the Spanish colors were opposed to the republican French planters. Two commissioners were sent from France to offer liberty and peace to the negroes, in the name of the nation. Toussaint's reply to their overtures is remarkable, as showing his political belief at this period, 1793, when he was under the influence of the Spanish governor of the colony, and before he had sufficiently ascertained and pondered the state of affairs in the island. He wrote to the commissioners: "We cannot conform to the will of the nation, because, since there has been a government in the world, we have obeyed none but a king. We lost our French king but we are the protege of the Spanish sovereign, who assists and rewards us. Therefore, commissioners, we cannot acknowledge you until you shall have enthroned another king." Toussaint

was at this time posted at or near Marmalade, with his troops, under the command of the Spanish General.—While he heard the decree of the French Convention of February 4th, 1794, which confirmed the proclaimed liberty of slaves, and declared Hayti to be an integral part of France, this news appears to have opened his eyes to the truth that in opposing the republican general he was fighting against the liberty of his brethren, the blacks. He lost no time however in opening a communication with Laveaux, the republican general, and in a few days he marched to join him with a considerable negro force, delivering up to the republican army several Spanish posts of great importance. The Spanish general, Haueoua, had exclaimed a few days before on seeing Toussaint receive the sacrament, that God never visited a purer spirit; but confusion and terror reigned among the Spaniards, and the name of the black commander was reviled as it had before been honored. It is hinted by Lacroix, that ambition was one cause of the defection of Toussaint; that he had little hope of rising to the rank of Jean Francois, in the Spanish forces, while he hoped for a great addition to his honors from the French general. Laveaux made him brigadier general, but watched all his movements, believing that a man who once changed might change again.—The power which Toussaint speedily obtained over the ignorant and barbarous soldiery, was indeed wonderful enough to fix the attention of all who were around him,—the wisest and most experienced of whom was as much under the influence of his spell as the most degraded. It was by his observation of men's minds, and by his own decision of character, that he obtained his great influence. He had not yet had the opportunity of showing his valor. He was anything but eloquent, and had just emerged from slavery. But he knew that the blacks wanted a leader, although he was over fifty years he felt that he was the leader they wanted; and this conviction gave him confidence in arrangement and action, which made him master of all the minds about him. When the Spanish posts, one after another, fell into the hands of the French, one of the commissioners exclaimed: "Cet homme fait ouverture partout!" "This man makes an opening every way." The public voice gave Toussaint the name of L'Ouverture, the opening, from this time, and he willingly adopted it, building upon it an assurance to his dark brethren that through him they were to obtain a bright and peaceful future. * *

The distrust with which Laveaux regarded him, seemed to afflict him as well as doom him to inaction, and to fix the term of his political career; but Toussaint was a man made to avail himself of accidents, and an accident soon happened which he turned to good account. The mulattoes of the city of Cap Francois conspired against the French general, in March, I believe, in 1795, and imprisoned him. Toussaint on hearing of it marched

towards the city or town, and before reaching it had ten or twelve thousand men under his command. He prepared to besiege the place, when the inhabitants opened the gates to him. He entered a conqueror, released Laveaux from prison, and restored him to his dignities. In a fervor of gratitude Laveaux declared: "It is this black, this Spartacus predicted by Rynal, who is destined to avenge the outrages committed against his whole race." And the general also added, that he should henceforth do nothing without the advice and assistance of Toussaint Breda L'Ouverture. He immediately appointed him Lieutenant of St. Domingo; and Toussaint was virtually Dictator of the colony from that day forth. The first use he made of his forces was to establish order and discipline among the black population; and the success of his endeavors are equally honorable to the people he governed and to himself as a great ruler. France owed to him an immense debt of gratitude. Lacroix (a historian of France, by the way, who hated the blacks, and was considered by the English as an unjust author in respect of the Revolution of St. Domingo,) wrote that if St. Domingo still carried the colors of France it must be allowed that it was solely owing to an old negro, who seemed to be appointed by heaven to unite its severed members." The war with the Spanish part of the island was soon brought to a close, and the negro chiefs engaged in it repaired to the court of Spain, leaving Toussaint to support the hopes of his color.

Wherever he went, he made order take the place of licentiousness, and diligence of recklessness. The waste country began to teem with fertility wherever he turned his steps; and all sad symptoms of devastation disappeared when he stretched out his arm in command. The proprietors naturally came under his protection, and were eager to sanction his authority; and never perhaps was a monarch more powerful or more conscious of his power than Toussaint in his beautiful island home at this time. With what a full heart, with what strange emotions must he have looked on the Breda estate, where fifty years had passed over him as a slave! How his eye must have dwelt on the cattle in the field where he was herdsman—on the bananas under whose grateful shade he rested at noon! On the lowly hut where he slept in the preparation for the toils of the morrow! But Toussaint was proud, and no unnecessary word is known to have escaped him respecting his astonishing change of condition. He seems to have considered himself born to a great lot; for he certainly was as little dazzled by his elevation as he had been patient in depression.

THERE are at present in the world about one hundred and twenty-one thousand Mormons. Eighty-three thousand live in Utah, of whom four thousand six hundred and seventeen have sixteen thousand five hundred wives.

FEMALE EDUCATION.

BY S. G. BROWN.

An Extract of a Lecture delivered before the First Annual Young Ladies' Literary Association, of Color, Washington, D. C.

My subject this afternoon is Female Education. We have heretofore spoken of the different relations in which woman is placed, and of the influence that she unavoidably exerts. As society becomes more refined her influence increases, and the question therefore becomes more important, how shall her education be so conducted as to make it good? It is the same question we ask in regard to man, and the importance then of a right answer is universally acknowledged. But female education is left very much to chance influences, and its direction in many cases is entrusted to those who know little what it ought to be. The remarks which I shall now make are not, however, intended to develop a system, but rather to direct your thoughts to the subject, as one which has been too much neglected.

The education of the young should have chiefly two objects in view.—First, The development of the individual mind. Secondly, To fit each individual for the position in life which probably he will hold. These are the great objects of education. So far as this world alone is concerned, they belong to one sex as well as to the other; in the education of boys and young men, no one would think

of disregarding or neglecting them.

But in the education of girls they are almost systematically disregarded, and from their neglect arises so many of the mistakes for which we have so much reason to lament. * * *

In the first place the girl should be educated according to her absolute wants. She should be treated as a rational being who has a mind to think with, duties to perform, and a soul to save,—she should be taught from the beginning to make the best of her own facilities, and all the means of intellectual improvement which her parents is able to afford, should be given to her; these will be great or little, according to her station in society, and the degree of wealth. To the poor the means must be limited, I am sorry to say, but the rich may make them as great as they please. Even the comparatively poor might make them greater than they do, if brought to feel that the object is worth a little self-denial in its attainment. But the limits of education should be fixed; not by some arbitrary idea of how much a woman should know, or how much it is safe to teach her without spoiling her as a good housekeeper or faithful drudge—the principle on which the education or no education of a slave is conducted. But the limits of female education should be fixed as the man's, by the capacity of the individual scholar, and the external means within reach.—Why, we say to a boy or young man, make the best of yourself;—there is no danger of you learning too much!

Think, study, and read, for the sake of gaining maturity of judgment, and a well disciplined mind. Lose no opportunity of attaining knowledge, whether it promises to be of immediate use or not, it is good for its own sake; its acquisition will strengthen the mind, as exercise will strengthen the body. We advise him to educate himself by all the means within his reach, not only or chiefly that he may become a successful merchant, or an eminent lawyer, but because education is within itself good! It makes a man of him—it takes him out from the littleness of humanity, and interests him in the great things of life, virtue, truth, honor, beauty and religion. It makes him independent to a great degree of internal circumstances, and free him from the necessity of riches, which common men feel by giving him inward and exhaustible wealth. The educated man can say, my thoughts to me, my kingdom are, whether rich or poor, whether mechanic or merchant, or a professional scholar—whether he is a married or lonely man, will prize his education as one of the greatest and best gifts that providence has ever bestowed.

But why is this not as true of woman as of man? If she is a rational being, why should we not treat her as such? Why should she not be made to feel from the days of girlhood, that it is her duty to make the best of herself in the development of her whole mind in the proper use of all her faculties? Why should

she not be taught that knowledge is good, whether immediately useful or not: that the object of her studying is not merely to learn something she can put to practical use when she becomes a wife and mother.

But self-improvement for improvement's sake. Why should she feel as she oft times does, that the whole uses of education are attained, if she appears well in society, and avoid the mistakes which betray ignorance?—Why should manners be regarded as almost every thing, and the substance of a cultivated intellectual nature almost nothing?

I am afraid that comparatively few young ladies think of education in this way. They think of it as a schooling to be continued to the age of sixteen or seventeen. The object is to make them appear as well as others in their own circle, and therefore to give them an equal chance of success. They seldom think of it as the beginning of self-culture, and the end of which is maturity of character and the full excellency of womanhood. We say to the boy, make a man of yourself. Be diligent, that when you come to manly years, you may have a manly character. Why not say to the same, make a woman of yourself, &c.? Instead of that we say learn to be lady-like. Remember that when you become a lady, you will be quite ashamed to speak bad grammar, or to enter a room in a stiff or awkward way. This is a much lower standard, and reduces every thing to

an outside appearance. It makes the cultivation of the mind wait on the prettiness of the body. It makes a woman's education less importance than her manners, and the dancing master more indispensable than any other teacher.

It degrades womanhood;—it prevents the girl from seeing the real excellence of knowledge, the essential nature of intellectual improvement. The young lady is not taught to respect herself for what she is, but for what she appears to be. She does not labor to improve herself, because she has a mind that needs improvement, and faculties, the exercise of which is the truest happiness. But her labor ceases when a certain degree of indispensable knowledge and outward polish is attained. The accomplishment which belongs to the fingers and the feet are much more highly prized than those of the mind and character. Some show of study or general plan of reading is kept up for some six or twelve months after leaving school, or, until she stands at the marriage altar, and then the great purpose of education having been secured, the further improvement of the mind is accounted unnecessary.—I do not mean to be guilty of sarcasm. It is an easy kind of wit which any body with an observing eye and a bad temper can attain. I should be sorry, therefore, if in my remarks I seem sarcastic, where I only intend to speak the truth; but it seems scarcely too much to say, and female writers themselves make the complaint more

strongly than I would venture to do, that female education is often conducted both in school and afterwards, as if the chief end of woman were to be married; and the chief end of education to secure a good establishment. What ever will conduce to that end, by making her the object of admiration, by enabling her to appear well in society, and to take captive the hearts of men, are all of this nature. No part of it is omitted.—For its attainment no expense is spared. But the education needed to make her think, to make a woman of her, to teach her self-respect, and self-reliance, is comparatively neglected.

This is the great error by which more than every thing else, woman is prevented from taking her right position in society, and from exerting her full influence. She is not educated for her own individual sake, but with reference to a certain effect to be produced on those around her, and a certain result to be attained. She is not taught to enjoy study; she is not supplied with those intellectual resources which would make her independent of praise or blame. No ideas of usefulness and happiness are associated with her establishment in life as a married woman, and she does not prepare herself by self-education and self-discipline, to be useful and happy through the force of her own character and a cultivated mind in whatever position she may be placed. I must admit that marriage is honorable, that both man and woman should

look forward to it with hope and joyful expectation; it is unquestionably needful to our highest usefulness and best happiness. Without it our nature is but half developed, and we are in great danger of becoming selfish and narrow-minded. It is the appointment of Providence, the gift of divine love; and if evaded or refused, no complete compensation for the losses under ordinary circumstances can be found. Therefore it is serious misfortune to either sex to remain in single opposition to a two-fold blessedness.

ADVANTAGES DERIVED FROM BEING PROPERLY EDUCATED OR INSTRUCTED IN EARLY LIFE.

BY J. STANLEY, CHICAGO.

It is not my desire to enter the arena of literature as a competitor for the premium which the association purpose awarding to any member whose production shall be the most original; but I enter these ranks from higher and far more important motives, and in doing so I shall base those motives upon a principle on which rests the destinies of our people.

The effort which I shall make is one in behalf of the advantages derived from being properly educated or instructed in early life. The nominal freemen of the north and west have great responsibilities resting upon them for the neglect, which is so apparent to the education of youth,

forgetting entirely that if impressions are made upon the mind of the young in early life they can never be effaced or eradicated, and must have the happiest results in after life, both to the parent as well as the offspring.

I am fully aware that many who have children to educate, attempt to quiet their minds by believing there is but little hope for themselves or their children, and that every avenue to learning are closed against them; but that is not so, for never was there a time within the history of our people when greater inducements and fairer opportunities are held out than now, for the education of colored youth; nor has their ever been an epoch in life when so much importance can be attached to the education of an entire race of people as at the present; without it we can do nothing; but with it we can battle down every obstacle that tends to retard our progress.

Most of us are aware that genius belongs to no country or clime; if we see the giant minds of the Anglo Saxon developing itself and giving character to the country which gave them birth, so do we often see the hidden talent bursting forth from the mind of the black man who has been fettered from his infancy up to manhood. I need not ask the question, which of the two is deserving of the highest commendations, but let your aim and greatest desire in life be, to imitate the examples of the former who has had nothing to retard his progress in life, and who can by the advantages which education has given

to him, look down upon us with contempt, and as he points the finger of scorn, tells that we are his inferiors, and are the base born creatures of the earth.

Then to you christian fathers and mothers, who have taken your children to the house of God, and in presenting them before the sacred altar for baptism, and promising in the presence of all present to be responsible for those young and promising branches of the great moral vineyard. What have you done for the education or instruction of the child which you have given birth to? Do you not feel the warm blood chill as it coarses through its natural channels? Do you not feel the great responsibility as well as the moral obligation which rest upon your souls in permitting that child to grow up to manhood, without faithfully endeavoring to pour light upon their dark understandings? Look you for a moment, and see what a powerful example the noble women and mothers of Rome have set before you.—Sooner than neglect the education of their children in early life while the young mind was prepared to receive instruction, they would have consigned themselves to the fiery elements or submitted their bodies to the scouring rack; and who among you that has not read the life and character of Hannibal,—at the age of seven years his father took him to the altar of his country, and made him swear perpetual enmity to all his opposers. Could such an object have ever been accom-

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plished without a thorough training of the mind in its youthful state?—Certainly not! But the sequel tells for itself. He was not only a warrior, but a statesman of high repute; but we see him holding law and order in his hands, defying all compacts and constitutions, making old and withering age tremble with fear, and crown heads prostrating themselves at his feet; the world wide fame which he won in life and the vaulting ambition which gave life and animation to his soul, was through the powerful influences of early instruction.

But let me mention to you a fact which is at home, and of one who is identified with us in condition, and whose life is devoted to, not only the interest and education of the colored youth, but to the moral and mental improvement of the entire African race throughout the country. I refer to that good and holy man, Bishop Payne, and I will here state that whenever I mention his name I feel a reverence in so doing. It was the early impressions which was made upon his mind as well as his soul that has given pinions to his efforts, and in after life he has seen the results arising from it, notwithstanding the assiduous labor performed to accomplish what he considered to be his duty to mankind, and to day he stands preeminent, not only as the defender of his race, but as one who has done more to advance the cause of education and religion than any other colored man that lives.

But his influence stops not here; we see institutions of learning, (like the giant oak of the forest,) rearing their columns, throughout the great West, and the colored freeman placing their children within the reach of those elements that is to decide their destinies in life, by proving the fact of their equality. But there is one great consideration that should engage the attention of the colored citizens of Chicago, and I only regret that I have not the ability to impress upon your minds the lasting interest which you should feel in the association to which you all belong. Within the last three years we have seen the formation of many associations among us, but their birth and their death have been equally premature. But how different is your noble institution, and the motives that impels it onward.

Their are three principles upon which your association are based. 1st, The support of the Gospel and the holy sanctuary. 2d, The relief of its sick and indigent members. And, 3dly, The moral and mental improvement of all its members. Is her platform broad enough? And will she accomplish her designs? Yes! She must forever live, and flourish unhurt amidst the crush of worlds, and the wreck of matter upon its broad vocabulary; their is no such word as fail, for at its head and front we see a President full of intelligence and the true man of God; at its base aspiring youth, searching for knowledge, and exercising those God-given

faculties in developing it, and upon the right and left as mighty columns of strength, supporting its archives. We see the aged matrons of Israel giving encouragement to all that pertains to the interest of the association, and the welfare of the church in general.

EDUCATION.

BY M. C. M.

Education is the first thing that we ought to cultivate; for it is and will be a great benefit to us at present and in the future. We have no idea of the value of that mind which is stored with wisdom and knowledge; what light he can emit where he resides, the happiness he can enhance, and what glorious truths he can prove. Get wisdom, get understanding; forget it not—forsake her not, and she shall preserve thee; love her and she shall keep thee. Oh! that every one would awake to their duty to themselves and those around in the spirit of education. I allude not so much to the mere training of the school or recitation room, though this is a great and essential point; but to that larger and still more useful education which is conducted at home. It depends, I believe, above all other things under Providence, upon the education or training which is given to the youth of this generation, how long this hideous monster, slavery, spreads itself over this enlightened land.—Had every colored man and woman in their possession a good education, we would soon stand on the broad plat-

form of equality with other nations. Wealth I know we must have; but as long as education is put off from days to years, ignorance abounds, negligence increases, and at last compelled to drag out lives in slothfulness and misery. Now, dear reader, let us take fresh courage and spend our golden moments in trying to increase in knowledge, and use every exertion to abolish slavery through the medium of intelligence. No nation has ever been kept in perpetual bondage where the mind has been cultivated; let all become enlightened, and how long will oppression exist in this land?—The bondman's mind expands, chains and fetters are no more submitted too, but his motto is liberty or death.—And heaven only knows how many have been rescued by the latter. O, if we as a people are diligent and faithful in the many undertakings, we should accomplish this great work. Mothers and sisters arouse, and not waste all our precious time in the trifling pleasures of this world that so soon perisheth.

STUDY TO MIND YOUR OWN BUSINESS.

BY CAROLINE P. JENNINGS.

Study to mind your own business is generally spoken to those persons who are in the habit of tending and having so much to do with other persons business, which is not always agreeable to them.

Sometimes persons instead of minding what they do and say themselves,

are continually finding fault with others when their faults may be as bad or worse; this leads people to say, study to mind your own business.

Persons in any kind of business cannot expect to get along, unless they mind their own business. There are a great many persons who, instead of attending to their own affairs, go about meddling and looking over others, while their's lay wasting away, for want of proper care and attention.

This is very wrong in some cases, while it is passable in others. If every one would mind their own business, and study to mind it, they would find that they would be more liked, and it would make all of their other qualities good, and they would be much better than they would be otherwise.

THE POET.

BY MOLLIE, MILTON, N. C.

The world called him an idle man, and truly it seemed so. Long summer days, with folded arms and unfixed gaze he'd sit where sunrays come stealthily and dimly as hope to doubting heart, then stretch his untired limbs and gaze through scanty clouds floating like spirits white around the presence-chamber of divinity.

He grew not pale o'er ancestral lore, and abstruse reasoning had no charm for him. He banqueted not upon the brain sweets and heart throbs of other men—neither assigned stated hours for profound vigorous thought. For this they called him ignorant. He had

no reverence for the mammon of this world. He toiled not to heap untold gold. For this they called him thriftless. He was like some deep cavern-mine, though hidden be its starting point, devious its windings, yet sparkling joyously within are strewn jewels, all, all unstained and radiant. At length the poet loved; sad fate for him, for genius, heaven's most glorious gift, was no match for gold, and when the stern mandate came that he must tear his idol from its throne, he sought his attic room and laid him down to die. But not yet, the Father willed. The Holy Spirit speaks now to the poet soul as late-while to the Horeb prophet, in the "still voice and small;" and as 'mid chilly autumn days, blithe Indian summer comes, so mid his saddest reveries were mingled sweet remembrances. As friend to friend, so the Almighty One to him his perfect plan revealed. He grasped, Deity's choicest conception and from God's own unfathomable essence he formed the character and shaped the genius-soul. The laurel grows not

on the stormiest mount. Great thoughts spring not from most violent strivings. As some exquisite lyre, wherein are all the elements of harmony send forth clear, wild and startling melody when touched by a skillful master hand, so was his whole soul aroused by nature's magic loveliness.

Genius is never happy mid the babbling throng. Like God, its author, it would dwell apart, and veil'd from mortal view. His own unspoken musings were his richest companionship, and solitude's boundless expansion his fitting dwelling place. His palace was nature's unhewn ancient temple. His confident, the pensive moon. His elder brother, the crowned sun—his music choir, the voice of many waters—his poets, bright-eyed birds. His philosophers, indestructible embryo seed. His warriors, heaven's thunderbolts. His teachers, worlds innumerable. His angel visitors, morning dews.

And so he lived and talked with nature, and grew familiar with her Architect.

SCIENCE.

INCENTIVES TO THE STUDY OF THE NATURAL SCIENCES.

NO. 4.

BY W. R. REVELS, M. D.

One of the most remarkable, if not the *most remarkable*, feature of ani-

mated existence, is the great, the almost boundless variety which is seen in form, habit, structure and instinct; and that notwithstanding this endless variety in animated nature, yet all these animals in their essential types, are constructed on one and the same identical plan,—the strict conformity

to which is seen throughout the entire animal kingdom,—from the lowest reptile up to man. And as all other animals are organized upon the same great plan and take position in creation in proportion to their approximation to him, naturalists are enabled to arrange and classify the whole animal kingdom into separate and distinct departments, usually into *four*, which, however, are mere modifications of the original type.

The first of these divisions includes, according to the arrangement of Cuvier, the vertebra or vertebrated animals; all of which as the term implies possess a spinal column, red blood, a muscular heart and distinct organs of sense, as of sight, hearing, tasting, smelling, feeling, &c., all of this class likewise possess a nervous system.

In this division, of course, you recognize the genus homo as occupying the most prominent place in the order.

The second is denominated mollusea, or soft animals. This class, although destitute of a bony skeleton, still are endowed with a system of nerves of circulation, which, however, is always double, that is their pulmonary circulation describes a separate and distinct circle. They likewise have particular organs of respiration, digestion and secretion.

To this class, or general division, belong the snail, the nautilus, the ammonite, the cuttle-fish, &c.

The third general division, which is a very extensive one, is termed animalia articulata, or articulated

animals; and to this class belong worms, insects, crabs, lobsters, shrimps and the like. Leeches also.

The nervous system of the articu-lata, consists of two long cords, running longitudinally through the body dilated at intervals into knots or ganglia. In the animals of this class, as stated by Cuvier, is observed, the transition from the circulation inclosed vessels to nutrition by imbibition and respiration is performed, not by circumscribed organs, as among the vertebrata, but by air vessels distributed throughout the body.

In these animals the organs of taste and sight are said to be most distinct. One single family alone presenting that of hearing, the crustacea, found in the second family, abranehiata, of this general division.

The fourth class embraces all those animals known by the name of zoophytes or plant animals, and are denominated radiata; and to these belong the star-fish, sponges, black coral, &c.

In this division we lose sight of the symmetrical arrangement of the organs of sense and motion on the two sides of an axis; and find them dispensed like rays round a centre, and so feebly developed as to make it difficult sometimes to determine as to which of the kingdoms, animal or vegetable, this class belongs; and this class seems to form the connecting link between these two kingdoms of nature.

An intimate acquaintance with the Anatomy and Physiology of animals and plants, reveals the fact, that amidst the almost endless variety that

exists, the same general purpose is usually accomplished by similar organs, and in similar modes.

And so firmly is the principle established, that the comparative anatomist can with confidence predict, many circumstances relating to an unknown animal, of which he has seen only a few fragments, from his general knowledge of the character and economy of the tribe or family in the type of which it had been modeled.

From a single fossil scale, Professor Agassiz restored a family of fishes, the gar pike, that had been extinct for ages. A single tooth, the fragment of a rib, the head of a bone, the socket of a joint, will enable the comparative anatomist to reproduce the animal, indicate his habits, and assign him his proper class in the animal kingdom.

To the mere casual observer, the spider and butter-fly seem to be far separated, yet the naturalist finds them organized precisely in the same general place.

The fish and the rat, the crocodile and the ostrich, all belong to one great family. And there is scarcely any phase of this department of natural science, which we can contemplate without encountering some of the remarkable and happy promises of the Creator for the preservation and self-protection of individuals and classes.

(To be continued.)

If scientific and philosophical books were read as much as novels and other light literature, there would be a great improvement in society.

NATURAL HISTORY OF INSECTS—THEIR FORM, HABITS AND DISTRIBUTION.

BY S. G. B.

The word *insects* is from two Latin words, which, when translated signifies cut into or notched.

This class of beings distinguished by their title of insects, though far inferior in point of magnitude, must be confessed to surpass in variety of structure and singularity of appearance, all the larger branches of the animal world. Their extraordinary shapes, the surprising beauty and diversity of their colors, and above all, the astonishing alteration of form which the generality of them undergo, conspire to constitute one of the most curious speculations which the science of natural history can exhibit, and may be said to realize all the fancied transformation recorded in the fictions of poetical romance.

The general character which insects may be distinguished from other animals are these—

1st. They are furnished with several feet—not fewer than six.

2dly. The muscles are affixed to the internal surface of the skin, which is of a substance more or less strong, and some times very hard, and even horny.

3dly. They breathe not in the manner of larger animals, by lungs or gills situated in the upper part of the body, but by a sort of spiracles or breathing holes distributed in a series

or row on each side, the whole length of the abdomen; and the spiracles or breathing holes are supposed to communicate a continued chain, as it were of lungs, or at least of parts analogous to them, distributed throughout the whole length of the body. The heads are furnished with what are called antennae, or jointed horns, which are extremely various in different tribes, and which by their differences of structure, forms a leading character in the institution of the genera or smaller assortments in which insects are distributed.

Among the older writers on natural history, and even among some of the more modern, several animals are called insects, which in reality belongs to a very different set of beings, as snails, several kinds of worms, and the smaller animals in general. What are termed animalcules in modern Natural History, are also by many classed with the insect, when in reality they belong to a very different tribe of vermes or worm like animals.

The ancients entertained an idea that insects were destitute of blood, for which reason they called them *animalia exsanguia*, or bloodless animals.

This idea arose merely from their not having paid that attention to the study of nature which distinguished the philosophers of the last and the present century, and particularly to their not having the microscope.

Insects are now well known to be far from being bloodless animals; that in many of them the circulation

itself of the blood can be clearly and distinctly perceived.

The blood of insects differ from that of the larger animals chiefly in color, since in most of the insects it wants redness, being generally of a white or watery aspect, and sometimes green. The circulation of blood is particularly conspicuous in spiders, and in some species of cimex or bugs, in which the vibrations and construction of arteries may also be distinctly observed. The first state in which insects appear is that of an ovum, or egg. This relates to the generality of insects, for there are some few examples of viviparous insects, as apis, muscu, &c. From the egg is hatched the insect in its second or catapillar state, though the term catapillar relates more particularly to the insects of one particular tribe.—The second state has been generally known by the name of eruco; but Linnaeus has changed it to that of the larva, considering it a sort of masked form or disguise of the insect in its complete state.

The larva or catapillar of insects differ very much from each other, according to the different tribes to which they belong. Those of the butterfly and moth tribe are generally and emphatically known as the name of catapillars, and are universally known. Those of the beetle tribe, except such as inhabit the waters, are of a thick, clumsy form, and the abdomen is commonly of a heavy, or bulging appearance. The larva of locust or grasshopper tribe, and of

some others of the same order, do not differ much in appearance from the complete insects, except being destitute of wings.

The larva of flees and bees, and many others, are generally known by the name of maggots, and are of a thick, short form. Those of the dragon flees, or what's more commonly called at this day, the Devil's Darning Needle, or called by many others the snake doctors, are water beetles, and many other insects are of highly singular forms, and differs prehaps, more from that of the complete insects than any other except the butterfly tribe.

Some insects undergo no change of shape, but are hatched from the egg complete in all their parts, and undergo no further alteration than casting their skins from time to time, till at length they acquire the complete resemblance of the parent animal.

It is the larva or catapillar state that most insects are peculiarly voracious, as in many of the common catapillars of moth and butterflies, in their complete state. Some insects, as butterflies for instance, are satisfied with the lightest and the most delicate nutriment, while others, as several beetles, dragon flies, &c., &c., devour animal and vegetable substances with a considerable degree of avidity.—When the times in which the larva or catapillar is to change into the next state, viz: That of chrysalis or pupa, it ceases to feed, and having placed itself in some quiet situation, lies

still for several hours, and then by a kind of laborious effort frequently repeated, divests itself of this external skin, or larva coat, and immediately appears in the very different form of a chrysalis or pupa.

The pupa, or chrysalis differs in the different tribes of sinsects almost as much as the larva.

In the beetle tribe it is furnished with short legs capable of some degree of motion, though very rarely exerted. In the butterfly tribe it is perfectly destitute of all appearance of legs, and has no other motion than a mere lateral bending or withering when touched. In the locust tribe it differs little from the perfect insect, except in not having the wings complete. In most of the fly tribe it is perfectly oval, without any apparent motion, or distribution of parts. The pupa of the bee tribe and other insects of a similar cast, are less shapeless than those of flies, exhibiting a faint appearance of the tribes. Those of the dragon flies are locomotive, as in the locust tribe, but differ most widely from the appearance of the complete insects, and may be numbered among the most singular in the whole class of insects.

From the pupa or chrysalis emerges at length, the insect in its complete or ultimate form, from which it can never change, nor can it receive any further increase in growth. This last or perfect state of an insect is, in the linæan language, termed imago.

This surprising alteration of shapes during the different periods of an

insect's life is to be considered as an evolution of successive display of parts before concealed.

JOINTED HORNS OR FEELERS.

Insects possess some particular parts which are not to be found in any of the larger animals. Among these are the antennæ or jointed horns, before mentioned; they are those prassees or jointed bodies, situated on each side of the head. The use of these parts is not entirely known or understood. It has been imagined by some that they are the instruments of hearing; they differ much in different tribes of insects, and have been found very convenient to fix upon the distribution of insects into genera and species.

It is therefore necessary, slightly to enumerate their differences.

Antenna setacea, or setaceous antenna, means one which is shaped like a bristle, or which grows extremely fine and sharp at its termination.

Antenna filiformis, or thread shaped, differs from the former, in being of equal diameter throughout, or not visibly smaller at the tip than in other points.

Antenna mobuliformis, is that in which the joints are shaped like beads of a necklace, each joint being globular, or nearly so.

Antenna clavata, club shaped, is one which thickens at the top into a knob or small club, as in the major parts of butterflies.

Antenna fissilis, is one which is divided at the tip, with several flat separations, as in beetles, strictly so called.

Antenna piclinata, means those which are divided along each side into numerous processes, in such a manner as to resemble the teeth of a comb, as may also be observed in many of the moth tribes.

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Antenna barbata, or bearded, as one slightly filled with feathers, either on one or both sides, with fine lateral hairs.

Antenna perfoliata, is one in which the joints are of a circular or flattened shape, with the stem or body of the antenna passing through them, as in the leaves of some plants, which are called perfoliate, from a similar circumstance, viz: The stem seeming to pass through leaves. This kind of antenna is exemplified in some of the smaller winged beetle tribe.

Another part peculiar to insects consist in a pair or two of short jointed processes proceeding from the mouth. They are termed pelpi or feelers, and are very conspicuous in some insects, and much less so in others.

The mouth in insects is generally situated in the lower part of the front, and varies much in structures, in the different orders. In the beetle tribe it is furnished with very strong jaws, often notched or serrated on the inner side into the appearance of teeth.—This is also the case in the locust, and many other insects. In some the mouth consists of a tube or an instrument for suction, either simple or variously sheathed, and guarded by different kinds of appendages. In such insects as have jaws, it is observable that they do not meet perpendicularly, as in quadrupeds and birds, but horizontally.

The eyes in insects are commonly situated on each side of the head, and are two in number. But in some insects, as in spiders, they are six or eight in number. In the major part of the insect tribes the eyes may be considered as compound; at least with the exterior coat of the cornea, which when viewed with a microscope, presents the appearance of an infinite number of separate convexities, which

are of a shape exactly hexagonal, and appears to be so many real convex lenses of glasses. But the exact manner in which vision is performed in insects is perhaps not yet ascertained. Some supposes each of the hexagonal lenses to act as a real and separate eye, and that the optic nerves are expanded in separate branches at the bottom of each as a retina; or that an universal retina is expanded under all which, probably, is the real structure. Yet it is still difficult to account for this prodigious multitude of eyes on the head of one single animal. The head of the dragon fly is furnished with not less than twenty-five thousand of these little lenses. Whatever may be their use, this particular structure can not be contemplated without the highest admiration, and constitutes one of the most curious particulars in the comparative anatomy of insects. That they are real convex lenses seems demonstrated by their exhibiting every phenomenon of such; inviting any object viewed through them when magnified as a flame of a candle, the chimney of a house, or any other object towards which they are directed; and that they are double convex lenses, has been generally concluded from the appearance of a lateral section of the cornea, in which the convexity of sides of each lense have appeared similar.

TO BE CONTINUED.

CHEMISTRY.

BY REV. E. WEAVER.

That our knowledge of natural science may be classed in three grand divisions, is evident.

1st. Natural History, Physical Philosophy and Chemistry.

The first teaches us the various forms and characters of animal and vegetable life, and minerals given to all sciences of botany and mineralogy.

Physical Philosophy explains to every intelligent mind, the force by which masses of matter are governed, and unfolds the laws of light, of electricity, and of heat.

The word Chemistry comes from the French word *Chimie*. The European languages would properly be Kimistry, which comes from the Arabaie word *Kimia*—the occult art or science, from the Arabaie Kamai, to conceal. This was originally the art of converting baser metals into gold. Chemistry may be defined the science, which investigates the composition of material substances, and the permanent changes of the constitution which their action produces. Webster says that Chemistry relates to those by which the intimate nature of bodies is changed, or which acquire new properties.

We have said that Chemistry investigates the composition of bodies, &c., for instance, matter possesses properties—we see that it has form, hence it must occupy space, and it is said, when an attempt is made to raise it, it is found to be opposed by a certain force, which is called weight; hence it must have extension, and is also said to be impenetrable, because one particle of matter, it is evident, cannot occupy the place of another at

the same time. It has gravity because it must obey the laws of universal attraction.

The changes of matter may be adduced to three great principles, viz: Attraction, Repulsion and Vitality.—Attraction is divided into two, gravitation, which acts at all distances, and masses. 2d. Cohesion, is said to act between bodies of the same kind only, and at very small distances. To this power phenomenon of solidification, and crystalization, acts between bodies of an unlike kind, at immeasurably small distances, and forming mixed masses.

Chemical attraction or affinity, can only exist between molecules or particles of an unlike kind, and produces homogeneousness, which have the properties unlike the constituent elements.

Repulsion—this is a force said by Chemists, to be seen in the impenetrability of matter, and in its power of expansion. It is the opponent of cohesion, or as it is sometimes called the attraction of gravitation.

Heat is said to resolve its several forms of mechanical attraction, and if so, it must surrender matter to the dominion of repulsive force, which its particles are widely separated. Chemistry teaches that vitality rules superior to all laws of mechanical and chemical attraction, suspending, modifying, or applying them for the production of those complicated results of plants and animals. Such are the great forces to which matter is subject. Now the nature of organic bodies, the

name of organic Chemistry, is used to designate that branch of science which investigates the phenomena and results of organic life; examines the chemical relation of animals and plants. Carbon with oxygen, hydrogen, and nitrogen, seems to form all the combination to organic substances; it is also said of Chemistry, that sulphur, phosphorus, and iron, sometimes appear in very small quantities in organic production. It was formerly taught, that the production called organic substances, was the prerogative of life, but it has been discovered by the later writers on the subject, that it is possible to combine the organic elements, so as to form many of the products which were formerly obtained only through the medium of plants and animals. Hence the distinction is very apparent. That is organic and inorganic Chemistry. Again, in organic bodies, carbon is always present. So in studying Chemistry of organic bodies, it is found that they may all be reduced to one—the carbon series. It seems to be necessary to distinguish classes of organic matter. 1st. Organized substances, which is said to show either to the naked eye or under the microscope. The second class of organic substances are either produced by the destruction of organized bodies, or the secretion of organized beings. Hence they are subject to the same laws of form as in organic bodies. Again, it is the second class of organic substances, which the Chemist is able to form artificially, and are properly in the domain of

Chemistry; among these are included the various alcohols, oils, acids, resins, sugars, gums, alkaloids, and coloring matters. Thus, according to our information, the immediate effect of chemical agencies, upon what is termed organized bodies, is to produce disorganization, and to convert them into substances belonging to the second class. Again, organized substances belongs to physiologists, and where he leaves off the Chemist begins. Strong heat has great effect upon organic bodies. There are a variety of products, among which may be noted water, carbonic acid gas,

carburets of hydrogen, and if nitrogen be present, ammonia.

We will here notice one more thought in relation to the laws of chemical transformation. Many are the changes in relation to organic substances, in the destruction of combination, and the formation of new ones, and may be reduced to two classes. 1st. Equivalent substitutions; and 2d, direct union; in the first decomposition and recomposition, are reciprocal and simultaneous, so that it is said that the one implies the other; but second, the relation is said not to exist.

POETRY.

THE SLAVE MOTHER.

BY G. T. WATKINS.

Calm was the night, and the scene delightful,
All sounds were hushed in silence;
And nought but the music of the murmuring sea,
As it rolled upon the shore, disturbed the quiet.
The moon from her azure throne looked down,
And seemed well pleased.
Trees both far and near, stood forth sublimely grand,
And as receding, like giant spectres, looked—
Towering to the sky.
And stars, a thousand from their quiet homes looked forth,
And gemmed the sea.
Silence reigned, but anon and now,
Rose on the still air, low and plaintive music
As nightingales discourse; then hushed in silence all again,

The birds unto their nests, the beasts unto their lairs,
Long had retired; all enjoying sweet repose.
But in the distance, lo, there stands a form in white,—
All draped; a child she bears, and in her arms;
'Tis wildly clasped; hark! listen; the echo of her voice I hear;
She pleads for heaven's pity;
She looked upon the star gemmed waters, but lo!
She turns away as though frightful to her gaze;
Still tighter clasped her babe; and in agonizing voice
Pleads again for mercy; and thus to the waters spoke—
"Pity me, O ye waters; naught else will pity me;
Gone are the days, when upon thy placid bosom,
I gaily roved; thought of naught but happiness,
Felt naught else; but now behold me, not as then,

Now I'm but a slave; the fact and live, I can not know;
My bosom heaves with woe; and this my fair and lovely boy,
They've bartered off for gold;
But I'm resolved this night to die;
From thee, what others will not give, I claim,
From the wrong of man protection."
And here she paused, and quietly surveyed the scene;
Kissed her babe, craved Heaven's pardon,
And plunged beneath the wave.
Then all was silent as before;
Horror-struck I stood; I knew not what or where I was;
My mind was far away.
I sat me down but could not think,
But what 'twas all a dream.
Baltimore, Sept. 10th, 1859.

ACTION.

BY P. STEELE BOYD.

On the morning of Creation,
In the dimness of the past,
Great Jehovah whispered "Action,"
And it echoed through the vast
Infinite of space and distance,
Like a thunder's regal blast.
And the stars caught up the echo,
Sang it in their morning song;
In the evening chanted "Action!"
Rolled it forth in chorus strong:
And forever, and forever
They the stirring strain prolong.
Earth, in chaos deep enshrouded,
Caught anon th' electric sound;
Started from her idle slumber,
Started on her annual round;
Clothed anew in Eden-beauty,
With new life and glory crowned.
"Action," then, is Nature's watchword,
Hymned by all the fleeting years;
Sung by every gladsome zephyr,
And each shower of joyous tears;
'Tis the loud refrain of Ocean—
'Tis the "music of the sphere."

Men of thought! be up and doing—
Men of mind! the lesson heed;
All the world is cursed with evils;
Indolence hath sown the seed.
Labor promises redemption,
Men of thought, be *men in deed!*
Toil ye, for the sure o'erthrowing
Of the throne of Error gray!
Patience, love, and earnest labor
Soon the demon's course will stay;
Thou, who rul'st on high, Jehovah!
Hasten on the glorious day!

SONG TO THE AMERICAN EAGLE.

BY JOHN L. WATKINS.

I love the brave, I love the free;
I love the noble and the true;
And O, thou emblem of liberty,
I love thee, yea, I love thee too.
O, listen to my song brave bird,
Thou emblem of the free;
And when my music thou hast heard,
O, say if thou lovest me.
'Mid the rocky fortress of the sky,
Is there no home for me?
No place where the hunter's foil'd and I
May find sweet liberty.
Thy rocky crags and cliffs among,
O, say may I dwell with thee
And sing my soul-inspiring song,
Of liberty, sweet liberty.
Bethink thee, and in thy pond'ring,
Canst think not of some desert place,
'Mid all thy free wild wand'ring,
Where I may rest apace?
Where I may fold my own free arms
Across my own broad breast,
Enjoying liberty's sweetest charms—
Contentment, peace and rest.
O, look, brave bird! if there's no spot,
In some desert far away,
Where the galling slave-chain clanketh not
Thro' all the weary day.

Spread thy broad wings and soar away,
Bird, from thy rocky mountain home,
O'er earth's remotest regions stray,
O'er all the wide world roam.

And bring me news of some fair isle,
Some wooded glen or spot,
Where I may rest in peace awhile,
And the white man hunteth not.
Baltimore, Sept. 1st, 1859.

LINES

*Composed on the death of Gerritt Smith
Campbell.*

BY JOHN W. STEVENSON.

Dear Gerritt cannot now return
The kiss that we bestow,
His spirit has soared away,
His worth we only know.

Yes, like the rose he sweetly bloomed,
But why so short his stay,
Why was he torn from our embrace,
And borne from earth away?

Death, like a blighting frost, it came,
And chilled the opening flower;
Disease, it seized his tender frame,
He withered in an hour.

No more shall Gerritt kneel with me,
When I retire to rest;
Low in the grave he now must sleep,
The thought it pains my breast.

The Lord, He gives and takes away;
Shall we not bless his name,
Although the child was dear to us,
Our loss has proved his gain.

The infant millions he has joined,
Around the dazzling Throne,
With holy rapture now he's filled,
And joy is ALL his own.

Philadelphia, Aug. 30, 1859.

MISCELLANEOUS.

LETTERS FROM CORRESPONDENTS.

BROTHER WEAVER:—I have read each number of the Repository of Religion and Literature and Science and Art, from the first that was issued up to the last, with care and attention. With care, that I may be the better able to judge of its literary merit.—I now feel free to recommend it, as I travel and come in contact with those of my friends who love reading. I shall therefore continue to extend my feeble influence in its favor, as I have

done hitherto. This I feel to be incumbent upon me from the relation I sustain to the A. M. E. Church, and from a duty I owe to God and humanity. But in this I trust I am not alone, either in effort or zeal, for all of our members are or should be equally interested. We cannot entertain the most remote hopes of occupying a position equal with our more refined neighbors, until a thorough moral and social change be effected. As a necessary consequence we must have a general mental devel-

opment. Mind must be brought in contact with mind. Subjects must be discussed. The old habits which were entailed upon our ancestors by heathen darkness, and riveted upon posterity by the force of slavery, prejudice and outrage, must first be cured by the light of religion, literature and science. The history of the past teaches us that the press is the most powerful and efficient means to effect this desirable change. The first volume of the Repository has done much good; the second is destined to do still more; and so it will go on through the succeeding volumes, until the mental horizon be lighted by the refulgence of its rays, and a zeal be kindled for piety, learning and enterprise that the cold and palsied hand of opposition will never be able to counteract.—Another great convenience which the Repository affords us as a connection, is, it gives us a chance to set our church in a proper position before the world; and through the same medium we can defend her from the *assails* of the malicious and wanton, who from misguided judgment, or for the want of christian sympathy, are continually heaping upon her. Its a medium also through which we can commend what is commendable, and on the other hand, we can rebuke what is worthy of rebuke. Then we anhesitatingly recommend it to all classes of our people; but more especially to the young, as being both interesting and instructive, and better adapted to a general improvement than any similar publication that comes to our notice.

We hope, then, when we hear from your field of labor again, to hear that the intelligence of our church is coming up strongly to your support. Or do they have to wait still another half century to inquire into the utility of such a periodical? Surely not.

The growing intelligence of the connection, and the faculties that lie smouldering within the bosoms of the young people, with the cry of near four millions of our enslaved countrymen, all answer to this necessity. In the erection of your platform you display great liberality. It is so extensive in its structure as to readily admit the divine, the philanthropist, and the patriot to stand side by side to plead the cause of righteousness, benevolence, liberty, and the rights of men. Its being under the immediate control of the leading members of the A. M. E. Church is truly gratifying to me. This enthusiasm is the effect of two simple causes. First, the veneration I have for the early movers in the independence of the connection. Second, the interest I have in the elevation of our race. Now, if you can get the people to believe that this change is to be brought about by human agency, and that we ourselves are to be the agents—and that we will have to render an account in the day of judgment for the use of our means and talents while on earth. And if you can get them to believe the press to be the most potent machinery that can be put in operation to effect this great end, all difficulties as it regards supporting religious newspapers,

ceases. The present is a crisis of great interest to us (the people of color) as christian workers. There never was, in our history, a time that required more bold and uncompromising and energetic action in favor of christianity than the present. It is not our own wants alone for which we are interested. But it is of no small matter that we should provide for unborn generations, which must, according to the Divine arrangement, pass through the same wilderness that we are now passing. And doubtless they will look for the memorials and standards that should have been erected in our time. Now, as the chief end of your labor is to instruct, to enlighten, and to refine. I will call the attention of reformers, brothers and sisters, and members in general in the A. M. E. Church, to certain inconsistencies which are practiced in our ecclesiastical assemblies. In large cities where our Conferences are held, it has become quite common for persons to attend the various sessions in large numbers to listen to the debates, which are sometimes interesting and instructive. But the vulgar practice that some people, who attend such places have fallen into, such as talking, whispering, eating cakes, candies, nuts, &c., and handing them around to their friends, goes well nigh to counterbalance all other enjoyment. The only inference that we can draw from the manner of such people, is that their highest motive in coming to the place, is, that they may meet socially with their friends, and pass a few compli-

ments, and eat a few confections together, and then go home without gaining one single correct idea of the business affairs of the Conference. They pay no regard to that part of the audience that have come there from the purest and best motives, to see the head of the Church, and to learn its rules and regulations. We have even seen ministers who were engaged in discussions leave their places to eat nuts and confections with their acquaintances. This we do not say is in any way criminal, but it is a gross inconsistency, and reflects bad upon us as christian worshippers. The practice itself is rude and vulgar, and those who do it are highly culpable, and betray the want of good breeding. Such behavior makes discord in the house, and prevents the gravity and solemnity that should pervade the assembly, and gives it more the appearance of a party of pleasure, than a body of christians making laws and regulations for the Church of the living God.—Some members of the Philadelphia Annual Conference having become so sensitive to these vulgarities, that a resolution was passed, last May, that they would do their business with closed doors. In this case we consider the remedy as bad as the disease, for it is treating the lay members with great injustice and much disrespect to close the doors against them, and then ask them to support the Conference. However, we hope that these remarks will suffice—for a hint to the wise is enough.

AN OBSERVER.

RESPONSIBILITY OF PARENTS.

“Time was, when settling on thy leaf, a fly
Could shake thee to the root; and time has
been
When *tempests* could not.”

If to pilot a ship across the ocean be a work of great responsibility, requiring prudence and judgment, as well as knowledge and experience, much more is it such a work to guide an immortal spirit through the tumultuous sea of youthful passion and childish impetuosity, and to secure for it a safe passage through the dangers and perils of manhood and old age. A ship on the ocean may founder and go to the bottom, and do one, perhaps, suffer a single pain, or breathe a single sigh; but an immortal soul, wrecked upon the shores of time, may spend an eternity in sighs and groans, but they cannot undo the past, or rectify a single mistake.

What the pilot is to the ship, the parent is to the child. The one conducts the frail bark far out to sea, beyond the reach of special dangers, and then surrenders his charge into other hands. The other guides a deathless spirit through the perils and quicksands of childhood and youth, and then leaves it to the mercy of a treacherous world, to drift upon the tide of circumstances, or to follow the bent of its inclinations, given to it by parental training and discipline.—Though the parent cannot insure a successful issue, yet he is in a great degree responsible for the future career and the fate of his child; for it

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is expressly commanded, “Train up a child in the way he should go, and when he is old, he will not depart from it.” If, then, the words of the wise man are true, and if the children do depart from the way they should go; or, rather, are never taught to walk in it, and go down to destruction and to eternal death, whose fault is it, if it is not the parent’s?

Parents cannot be too deeply impressed with the weight of responsibility which presses upon them, or of the importance of the early religious training of the immortal spirit entrusted to their care. Next to their own salvation, there is no subject of so great importance, or that should command so much of their attention, their time, and their labor, as the spiritual and intellectual education of their children. It is their duty to train them up for heaven—to fit them for usefulness in this world, and for the enjoyment of the rest and felicity of the redeemed. This obligation is laid upon them; and it is in their power, in a measure, so to do, else the injunction of the apostle had never been given them to bring up their children in the nurture and admonition of the Lord. Yet how many there are in every community, children even of professing Christians, who, through the negligence of their parents, or the force of their evil example, or the want of timely or judicious instruction, have grown up in ignorance; to become vicious, profligate, and wicked men; a cause of grief to their parents, and a source of

moral contagion to the wide circle of acquaintance in which they move.—Many parents there are who see these evils, and charge them to their proper source, who at the same time are little conscious that the course which they are pursuing with their own children is tending to the same results—to profligacy and ruin.—*Advocate and Guardian.*

FINANCIAL REPORT.

To the Bishop and Conference of the Indiana District, assembled in Indianapolis, Ind., Sept. 10th, 1859.

We beg leave to report the financial condition of the Repository as follows:

Since the last Annual Conference of the Indiana District, there has been published, by the Journal Company, of Vol. 1, No. 4, 500 copies of Repository, and distributed to the subscribers—Vol. 2, No. 1, 1859, of the Repository, 500 copies issued and distributed to the subscribers—Vol. 2, No. 2, 500 copies issued and distributed to subscribers—Vol. 2, No. 3, 700 copies issued and distributed to subscribers.

The financial affairs are as follows:
Paid to Journal Company, Vol. 1, No. 4, \$50 00
Paid to Journal Company, Vol. 2, No. 1, 50 00
Paid to Journal Company, Vol. 2, No. 2, 50 00
Paid to Journal Company, Vol. 2, No. 3, 61 00

EXPENDITURES, ETC.

| | |
|--|------|
| Wrapping paper, | 15 |
| On Essays from Rev. M. L. S., | 05 |
| For Sundries, | 50 |
| For Express charges for transportation from Springfield, | 50 |
| For ink, paper, envelopes, &c., | 25 |
| For paper, | 15 |
| For mucilage, | 15 |
| P. O. Box rent, | 1 00 |
| Sundries, | 18 |

Total, \$213 94

Received in Cash, \$229 00
Expenditures, 213 94

Balance on hand, \$16 00

Received cash in addition to the above, \$45 00
Making, 61 06
Paid note for money borrowed from Preachers and Society of the Missouri Conference, \$25 00
Over paid, 1 50

Balance, \$34 56

Subscribers of Indiana. No.

| | |
|-----------------------------|----|
| Indianapolis, | 56 |
| Annapolis, Parke co., | 1 |
| Richmond, | 21 |
| New Albany, | 5 |
| Vincennes, | 1 |
| Evansville, | 4 |
| Connersville, | 1 |
| Terre Haute, | 2 |

Kentucky.

| | |
|-------------------|----|
| Louisville, | 56 |
| Lexington, | 18 |
| Frankfort, | 4 |

Danville, 1

Pennsylvania.

| | |
|-----------------------|-----|
| Philadelphia, | 354 |
| Pittsburg, | 5 |
| Alleghany, | 1 |
| Hollydaysburgh, | 1 |
| Altoona, | 14 |
| Huntingdon, | 14 |
| Columbia, | 1 |
| Baltimore, .. | 80 |

District Columbia.

Washington City and Georgetown, 47

Illinois.

| | |
|-----------------------------|----|
| Chicago, | 20 |
| Quincy, | 4 |
| Galesburg, | 1 |
| Clinton, De Wtti Co., | 1 |
| Chester, | 1 |
| Alton, | 1 |
| Galena, | 6 |
| Jacksonville, | 2 |

Missouri.

St. Louis, 7

New York.

| | |
|----------------------|----|
| New York City, | 10 |
| Addison, | 1 |

Louisiana.

New Orleans, 2

Ohio.

| | |
|-------------------------------|----|
| Wilberforce University, | 9 |
| Oxford, | 1 |
| Cincinnati, | 2 |
| Preachers, | 40 |

Delaware.

| | |
|-------------------|---|
| Wilmington, | 4 |
| Hamilton, | 3 |

New Jersey.

| | |
|-------------------|-----|
| Morristown, | 2 |
| Armingtown, | 2 |
| Allentown, | 1 |
| Added, | 12 |
| Total, | 494 |

GREAT SABBATH SCHOOL CELEBRATION IN WASHINGTON, D. C.

The Fourteenth Anniversary of the Washington Colored street Union took place on Monday, July 4th, at Union Bethel A. M. E. Church, (Rev. Alexander W. Wayman, pastor.) As early as 8 o'clock A. M., numbers of children were to be seen wending their way to Union Bethel, to participate in the impressive exercises incident to the occasion. Or, as the hour approached for the commencement of the exercises, their could be seen here and there different schools in procession, making their way to the Anniversary. Some with 100 children and upwards, walking over a mile, having assembled in their respective school rooms as early as 8 o'clock.—Being met at the Church by Messrs. James L. Thomas, and John R. Freeman, of Union Bethel school, they were assigned comfortable positions in the basement of the Church, and in the spacious hall in the rear of the Church; all of which proved to be much too small for the accommodation of the scholars.

At the appointed hour (10 o'clock) the officers of the Union, President,

Benjamin M. McCoy, and Recording Secretary, Edward A. Watson, commenced to form the line of procession, the several schools taking their positions in the line as their names were called by the Secretary; the line headed by Mr. John R. Freeman, of Union Bethel school. Being formed, as they moved the following route, they certainly exhibited a grand and imposing spectacle, over 1,000 children, and 300 teachers being in the line, ten schools only being present: Down M to 16th street, down 16th to L street, up L to 15th street, up 15th to M, and thence to the Church, the procession being near three squares in length.

On the schools entering the church, they were closely seated by their respective Superintendents, the children occupying the whole main floor, and the Choir Gallery of this extensive edifice. The ministers of almost every colored denomination and congregation in the city being present.

The schools having been seated, the exercises were commenced by reading a portion of scripture by the Rev. Wm. T. Catto, of the Fifteenth street Presbyterian Church, after which the school sang the hymn—

Childhood and youth, how vain they seem,
Their beauty passes like a dream;
And soon or late, the loveliest bloom,
Will fade and wither in the tomb.

The opening exercises were then concluded with prayer, by Rev. Wm. Walker, of the Baptist Church. At the conclusion of which amid pro-

found silence, the Secretary read the Fourteenth Annual report, which though not as flattering as former reports, was truly encouraging to the many friends of Sabbath school instruction, and reflected great credit upon its talented author.

After again singing, the President introduced Mr. John R. Freeman, who addressed the children, and from their attention given, we are led to believe it was well received.

After again singing, the President introduced Mr. Robert H. Dyson, who addressed the teachers, which address was also well timed and well received.

After again singing, the President introduced Mr. John T. Johnson, who addressed the parents in a very entertaining manner. All of the speakers acquitting themselves in a manner that spoke favorably of their ability to discharge such duties. And it may not be improper to state that the speakers received the earnest attention of between 1,000 and 2,000 persons, every aisle and other available spots being occupied by parents, guardians and friends of the different scholars. A collection was then taken up, after which the exercises were concluded by the doxology, and the benediction, by Rev. Eli E. Nugent, sr. And thus ended the anniversary, each participant having fully realized the fact that God is for us as a people. To reflect upon the scene with joy in after years, determined that our children shall leave their children, and their children's children, the precious

legacy of Sabbath school instruction, and nations yet unborn shall bless us for the example set those whom they shall call our fathers.

ACKNOWLEDGMENT OF KINDNESS BESTOWED.

BRO. EDITOR:—Please allow me to make mention of my kind and good friends in Chicago; the friends whom I cherish in my heart in grateful recollection are many, but I wish to mention a praiseworthy act of kindness bestowed upon me by Mrs. Ann M. Sterrett, Mrs. Douglass, Miss Jane Watkins, Miss Ellen Steele, now Mrs. Crissop, who united in a joint effort to bestow a gift upon me, and held a Festival, the net products of which was near \$80, all of which was bestowed upon me in fine wearing apparel, for which may the Great Rewarder of all good reward them.—My sincere thanks are also due to the good people of Chicago, for their liberal patronage on the occasion.—Chicago is hard to beat. May other places follow their excellent example.

W. R. REVELS.

TO THE PATRONS OF THE REPOSITORY.

DEAR FRIENDS:—I am now about to lay before you news, which I know will meet you with sadness, and it is with much reluctance upon my part that I do this, but circumstances alter cases. Well, you know that I have been associated with the publishing

department of our Repository of Religion, Literature, Arts and Science, and all of its financial affairs for near two years, and in so doing we have had for our people to read what they have never had before, and as long a period of time; and this was done by the art of economy and financiering. And now I sincerely hope, that what I shall tell you, though it may cause a sad sorrow to cross your minds, I hope not enough to sever your relation and friendship with the Repository, but that you may still hold a friendly relation to it, and do all you can to procure subscribers, that the Repository may live to enlighten the minds of our poor scattered and afflicted people.

Well, now, the news. Some I suppose, have heard and some have not, that the Philadelphia Annual Conference at its last session, elected me for the General Book Steward and Editor, until the sitting of the General Conference, in May, 1860. And according to that action, our Annual Conference which sit in Indianapolis, Sept. 10th, 1859, endorsed the same; and knowing that there is no money in the Book Concern to publish any books or papers, they recommended that I travel throughout the length and breadth of our connexion, and collect money to create, if possible, from \$5,000 to \$20,000 between now and the sitting of the next General Conference, that we may have of a truth, a Book Concern, and be able to issue a regular weekly paper, and a quarterly or monthly, as may be best. And on this account, dear readers of

the Repository, I shall not be able to attend to the publishing and financial department any more between this and the General Conference. This, dear patrons, is the news that I have been so long answering. Now, what think you? Think right, and God will bless you.

In resigning my office as publishing editor, I leave the Repository in a healthy condition. Shall it continue to be so from now until the General Conference? Let every body echo yes.

The Rev. Enos McIntosh, a very worthy brother, who will attend to issuing the last number for this year, and to distributing to the subscribers; however I give my consent to help issue it with Bro. McIntosh, and then my responsibility ceases. And I cannot tell you just now, my readers, who will publish the Repository until the General Conference, but some body who is much better fitted for that position than poor unworthy me.—May great success attend the Repository.

ELISHA WEAVER.

PHILOSOPHY OF RAIN.

To understand the philosophy of this beautiful and often sublime phenomena, so often witnessed since the creation of the world, and essential to the very existence of animals, a few facts derived from observation and a long train of experiments must be remembered:

1. Were the atmosphere, everywhere, at all times, at a uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the sea and the earth's surface would descend in an impercepti-

ble vapor, or cease to be absorbed by the air when once fully saturated.

2. The absorbing power of the atmosphere, and consequently its capability to retain humidity, is proportionably greater in warm than in cold air.

3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth, the colder do we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climates. Now when from continual evaporation the air is highly saturated with vapor, though it be invisible and the sky cloudless, if its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a lower latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and like a sponge filled with water and compressed, pours out the water which its diminished capacity can not hold. How singular yet how simple the philosophy of rain!

SPEAK GENTLY TO THE ERRING.

"Speak gently to the erring,
Ye know not all the power;
With which the dark temptation came
In some unguarded hour."

For some wise purpose God has hidden from us the power of discerning the entire effects of kindly spoken words.—In our intercourse with our fellow mortals we seem more liable to err than others.—Some appear never to do a wrong act, so far as we are capable of judging. They have been taught from their infancy, perhaps, that it is wrong to wound a fellow-creature's feelings, by thoughts, acts, words or looks, and the principles that are so thoroughly impressed upon their minds in childhood follow them through after life, and prove a safe-guard to shield them from meriting the censure of a cold unfeeling world. Then, again, there are those who have to struggle through this life, all alone as it were, unaided by kind words or approving smiles, if, perchance, they perform an act worthy of either.—

They know not the power of a mother's love and example—there is no guardian voice whispering words of peace, comfort or approbation, giving "precept upon precept line upon line." Nay! they receive nothing but harshness, stern and angry looks. Let us follow those lonely ones to the place where they hold communion with their own thoughts—witness the tears that are shed, hear the sighs that come from a wounded heart, a heart that longs for sympathy and kindness. Do not our hearts yearn towards them with sympathetic feelings? But we are not actuated by the impulse of the moment? Are our kindly feelings founded upon a principle that is fixed in the heart? Let each one answer the question, remembering that kind words oftentimes turn away wrath, and speak gently to the erring.

D. S.

Edwardsburgh, Mich., 1859.

SUBLIME THOUGHT.—I would frown on vice, I would favor virtue—favor whatever would elevate, would exalt, would adorn character, alleviate the miseries of my species, or contribute to render the world I inhabit like the heaven to which I look—a place of innocence and felicity. Though I were to exist no longer than those ephemera that sport in the beams of the summer's morn, during that short hour I would rather soar with the eagle, and leave the record of my flight and my fall among the stars, than to creep in the gutter with the reptile, and bed my memory and my body in a dunghill. However short my part, I would act it well, that I might surrender my existence without disgrace and without compunction.—*Dr. Nott.*

GEN. JACKSON A SCHOOLMASTER.—Who would have thought it? It is nevertheless true, that old Hickory began his career as a teacher of an "Old Field School," in South Carolina, and in that vocation earned the money which supported him while he studied law. This is one among many curious and unexpected facts presented in Mr. Parton's forthcoming Life of

Gen. Jackson, the first volume of which is now in the hands of the printer. Many eminent Americans have begun life as teachers, but we hardly expected to find the indomitable hero of New Orleans added to the list.

The Farmers' High-School in Centre county, Pa., starts off with fine prospects. With the right men they will succeed. The right spirit is abroad, and men begin to think of educating their sons for industrial pursuits as well as for the professions. 'Tis cultivated brains that "bosses it" over the less learned.

A PRESIDENTS HOUSE TORN DOWN.—The plain old mansion at Baton Rouge, La., long the residence of Gen. Taylor, was recently torn down. It was an old house. When the fort at Baton Rouge was taken by the Spaniards under Don Bernardo de Galvez, 1779, it was the residence of Col. Dixon, the English commander. It was subsequently occupied by the Spanish commander, and more recently by the Hero of Buena Vista.

A WORD TO THE SUBSCRIBERS FOR THE REPOSITORY.

If the present number is not received by you in the usual time, you will please excuse us; we had to attend to the forwarding of the minutes of our last Annual Conference, and that, together with the fact of our having to pass through the same difficulty that always attends an itinerant preacher in getting ready for his charge will we trust be a sufficient excuse. We had also intended to review the articles contributed, and make such comments upon each as we had ability or there merits deserved. But to have done this would still have delayed the issue, and hence we abandoned the intention. We were only appointed to bring out

the present number, and when this shall have been done our relation as Executive Editor ceases. By resolution of the corps of Editors at our last Conference, the *Repository* hereafter will be published east, either in Philadelphia or Baltimore, whether it will be for the better remains to be seen. Certain it is, that there is very little difference in the price of publication, and if there is any at all, it is in favor of the office where it has been published. It is our candid opinion that it could have been just as well sustained here as elsewhere. I think all our eastern subscribers were satisfied with the place of publication, and those of the west we know were satisfied. It may be for the better, and if so we have nothing to say, still we have our doubts. We hope the friends who have acted as agents will please forward the amounts due from their subscribers, as there will be a deficit of the amount necessary to enable us to square up our accounts. All monies over and above the amount will be either refunded to the agent sending it, or to Bishop Payne.

M.

OBITUARY,

On the death of Gerrit Smith, only son of the Rev. Jabez P. and Mary A. Campbell, who departed this life on the 12th of July, after an illness of 10 hours, aged 2 years, 1 month and 9 days.

Another spirit has fled from the shores of time, and is safely nestled

upon the Redeemer's bosom; another, whose sparkling eyes have often filled an anxious mother's breast with joy, a loving father's heart with bright and flattering dreams of future bliss.

No more will be heard that chirping voice, whose cheerful sounds have oftentimes chased away the falling tears, the bitter thoughts, and the horrowing fears to which all are subjected whilst struggling amid the vicissitudes of life.

It may be said with the greatest propriety, "A light is from that household gone;" yet, why sorrow? Our blessed Redeemer hath said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Hath he not declared that heaven and earth shall pass away, but my word shall not pass away? Murmur not, therefore; for he hath only plucked this lovely bud from among the briar and thistles of this earthly garden, to transplant it to the heavenly Paradise, where it shall bloom forever.

Fond parents, strive to say, "Thy will be done!" And when your mission on earth is accomplished, and the angel of death shall summons you hence, among the myriads of angels that hover around the azure throne of the Most High, you shall behold your son, and join him in ascribing praise to Him that sitteth on the throne, and to the Lamb forever.

SALLIE.

Philadelphia, Aug. 27, '59.

The line on Bermuda St.
of front for entrance
The Housing Corporation

NOT TO BE CIRCULATED

